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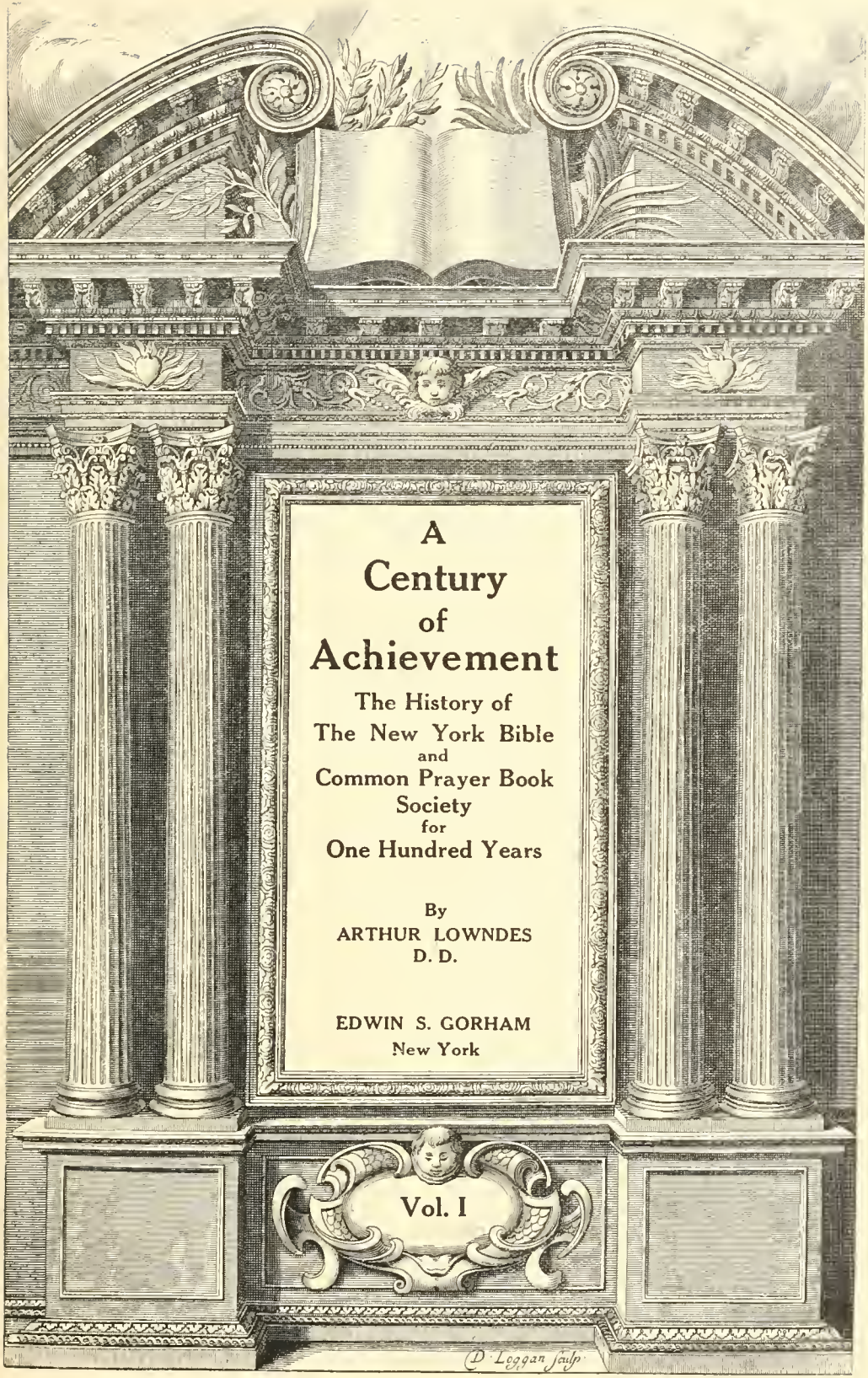
A
Century
of
Achievement
The History of
The New York Bible
and
Common Prayer Book
Society
for
One Hundred Years
By
ARTHUR LOWNDES
D. D.
EDWIN S. GORHAM
New York
Vol. I
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PREFACE.

THE History of a Society does not possess the same vivid interest that the record of a human life does, yet there is the element of struggle as much in the one as in the other. No biography is worth the telling, or the reading, unless the record of the life struggle against evil and for higher things is honestly told. In the History of this Society we see running right through the hundred years of its existence the constant struggle to be true to its foundation principles, to be loyal to its inherited trust. Men of varying temperaments and differing ranks of life succeed one another as officers of the Society, they hold different views on minor matters, but down the Hundred Years there is no faltering in the fulfillment of the trust committed to the First Board, that of spreading broadcast throughout the land the Bible and Prayer Book. Time and time again the funds ran so low that year after year closed with a deficit, but by devotion and self-denial on the part of some of its members the Society was kept alive until finally the faithful laity rallied to its support by donations and bequests, and assured the stability of its work. It encountered bitter and unreasoning opposition in the early days of its existence, but little by little as the work of the Society progressed, this opposition ceased and there is now not to be found a single voice raised in detraction of its objects—the dissemination of the Bible and the Prayer Book.

In dark times and in bright days, in good report and evil report, the men in charge of the interests of the Society have one and all been mindful of the trust committed to their hands, and wrought as a unit to increase its operations upon no other than the lines laid down by its founders.

This it seems to me, to be a great thing to say of any Society, and delving in the records of the past as I have, I can unhesitatingly bear witness to its truth.

Loyalty and self-sacrifice are the rarest of qualities in man or woman, and seldom, I fear, found in societies or corporations,

and, therefore, when found, should not be allowed to pass unnoticed.

The Address which it was my privilege to deliver at the Centennial Service of the Society, I entitled "A Century of Achievement," and I did so, not because the Society had wrought out new things in its One Hundred Years of existence, but because it had achieved the conquest over the subtle temptations to change or to tamper with its trust. The Society have thought fit to take the title of my Address as the title of this History, and in so doing have handed down to their successors the lesson that they themselves have learnt that the only achievement worth the doing is when, as the Prophet said, the work is wrought for and with the Lord.

These words of preface give me the welcome opportunity to express my indebtedness to my friend, the Rev. Joseph Hooper, M.A., for his invaluable help in the verification of many matters in the course of this History, and for his great patience in research.

A. L.

St Matthew's Day, 1909.

A HISTORY OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

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THE foundation of the New York Bible and Common Prayer Book Society was the result of many forces at work in the Church of England and in the British Nation.

To understand the motives which prompted New York Churchmen to found their Society we must know somewhat of the move-

ments in England which led to the foundation there of various Societies which had for their primary objects the religious education of the people, their moral uplift and the general betterment of their social conditions.

The close of the eighteenth century, like the close of the seventeenth, saw an awakening of the conscience of England to duties and responsibilities which had been neglected.

The work of the great societies founded more than two hundred years ago, was primarily for the benefit of the "Plantations, Colonies and Factories beyond the Seas" of Great Britain. The chief object of those formed as the nineteenth century was dawning, was the elevation of the poor and outcast within the realm of England.

There was, however, no narrowness in them as there had been none in those great missionary agencies which had then for a hundred years been doing effective service in ministering to the spiritual wants of Englishmen beyond the confines of their native land, furnishing Bibles, Prayer Books, Catechisms and books of devotion, as well as engaging with vigour in the conversion of Indians, Negroes, and others who knew not the blessed Gospel of our Lord and Saviour Jesus Christ.

The formation of these seventeenth century societies can be traced directly to the zeal, energy, and devotion of one man, Thomas Bray, whose soul was stirred to its depths by the irreligion and immorality which he witnessed in the greater part of the American Colonies, on his visits there as Commissary of the Bishop of London for Maryland.

To deepen devotion and to counteract the influence of the scoffing literature of the day, Dr. Bray formed the plan of founding parish libraries in the Colonies. For this object, he and others form in 1698 The Christian Knowledge Society.

After an existence of more than two hundred years of varied usefulness, it is still carrying out its purpose as set forth in its charter.

If the immigrants to the colonies were to retain their religious and moral principles they must have churches and ministers.

Those living in colonies where the government was hostile to the Church of England with no provision made for the support of the Established Church would be as sheep without a shepherd

unless their scanty means were supplemented by the free-will offerings of their wealthier brethren in the Mother country.

The conversion of the roaming tribes of Indians, whose ideas of the Deity were vague, to a real knowledge of Almighty God as revealed in Jesus Christ, was also greatly to be desired.

At the suggestion of Dr. Bray, the Archbishops, Bishops, and other dignitaries in England organized another Society in England under the name of The Incorporated Society for the Propagation of the Gospel in Foreign Parts, chartered in 1701.

It had for its double object the conversion of the Indians and Negro slaves and the care of the English Churchmen in the Colonies by providing, as far as its means would allow, clergymen, churches and glebes.

The well-planned and systematic efforts of this Society for the evangelization of the world is well known to every one of the Anglo-Saxon race. America, India, Africa, Australia, New Zealand, China and the Islands of the Sea, bear witness to its faithfulness to its original purpose. With unabated energy it maintains an increasing band of mission clergy and workers in various parts of the world.

Dr. Bray's efforts for the good of his fellow men are still bearing fruit, and his life of unselfishness deserves to be better known in this generation.

It is hard for us to realize the conditions in England when George the Second ascended the throne. Drunkenness, gluttony, and licentiousness were so common in every rank of life that they excited no comment. The gaols in England were crowded with men and women, some of whom were imprisoned for no more heinous offence than owing a few shillings. These places were the hotbeds of all kinds of vice and disease. Members of Parliament, Squires and Merchants all frequented the tavern and rarely left it sober. In their endeavour to check the importation and use of French brandy, the government had removed all taxes on the sale of gin. Immediately over six thousand gin shops were opened in London and Westminster, and gin was hawked about by peddlers from door to door. The streets were lumbered with men and women sleeping off their potations. The talk and jests, even among the educated people, were ever seasoned with the grossest coarseness. The squibs, the cartoons, and the novels were all alike coarse and licentious. The sports had no charm

unless they were cruel, and the greater the cruelty promised, the greater the crowd. The hangings at Tyburn were the fashionable *matinées* of the period. Everything that was vile, that was degrading, that was brutal, was so much a matter of course that no one was shocked. The clergy of the Church of England, the Ministers of the Nonconformist bodies were all apparently asleep. It was a day when zeal was a crime; and the best preaching of the day consisted of well written essays against Deism or Rationalism. In the country, church buildings were neglected and in decay because pluralism was rampant. A well connected clergyman, or one who had political influence had several livings, visiting none of them, but drawing their endowments, and paying a scanty fee to some unfortunate cleric to take his duty for him. The Sacraments were neglected, and all Missionary work was at a complete standstill. In the year 1743 there was an arrear of twelve years' neglect of Confirmations which had to be worked off in Yorkshire alone.[1]

In New York the conditions were not as bad as in London, because New York was then a little provincial town; but they were bad enough, as any one can see who cares to read the account given by the Rev. John Miller of the state of New York in 1695. Zeal was equally at a discount, and apathy brooded over the Church. The community at large had no conscience. It had not yet begun to realize, what we are now dimly perceiving, that the community is a trustee for the welfare of every individual unit in it. Imprisonment for debt was of constant occurrence, and the gaols were but on a smaller scale what these dens were in England. Charity sermons were actually preached in Trinity Church to relieve the great distress of the prisoners. An added complication, unknown in England, was present in New York. Slavery and the Negro. If the Negro was well fed, his master considered he had done his duty. His mental, moral, or spiritual education was never considered. It was not until about 1706, that Mr. Neau, notwithstanding the opposition of the masters, began to instruct the Negroes, and to teach them the rudiments of Religion. The first regular Sunday school for coloured children in Trinity Parish was not held till about 1850, when Miss Maria Forbes gathered a number of these children

1. See Memoirs of a Royal Chaplain. 1729-1763. p. 88.

together in the belfry of St. John's Chapel, because there was too much opposition to her having her class in the body of the Church. As for bettering or improving the condition of the Negroes and poor whites, nothing was done, even in a limited way. On the occasion of the Negro riots in 1712, the statement was constantly made by persons of position that Christianity made the Negro worse, and the argument was boldly advocated that the Negro should not be made a Christian. Strange as it may seem to us nowadays the herding and overcrowding had already begun in the little community which then lived between the Battery and the City Hall.

Between August 23 and November 15, 1731, when Colonel Cosby was Governor of New York, and Mr. Vesey in charge of Trinity Parish, small pox carried off 478 white people. This will indicate the unsanitary and crowded condition of the poor.

Later on, under Bishops Provoost and Moore, matters were somewhat better, but while Provoost was an excellent administrator, and Moore a gentle kind hearted man of blameless reputation, neither of them were men of large visions. Bishop Moore, it is true, recognized that the Church should be extended, but it is to be admitted that whatever missionary enterprise there was under the first two Bishops of New York was of a timid and halting character. A hundred years ago there were resident in the city of New York, besides the two Bishops, Dr. Moore and Dr. Provoost, only ten clergymen, and in the State outside of the city limits about twenty-six in all, most of whom were in the immediate vicinity of the city.

Curiously enough, it was the failure of John Wesley and Whitefield as Missionaries in Georgia, that led to the awakening of the lower and middle classes in England, and to the consequent betterment in America. It was on their return from America that they began their effective open air preaching. In February, 1739, Whitefield preached his first out-of-door sermon to the colliers at Kingswood, and in the following April Wesley preached from a little mound at Bristol.

Dr. Hobart, the third Bishop of New York, did not take to open-air preaching, but he conducted a campaign on behalf of the Church just as effective, and even more so. He was not only an indefatigable preacher, but he made use of printer's ink. Under various pen names he con-

tributed articles to the Press, he wrote tracts and treatises, edited works, in a word, he made such a vigorous use of his pen that he woke up the Laodiceans in the Church, and aroused an enthusiasm and zeal, the effects of which have not yet passed away. Once his attention was drawn to the literary campaign in England, he was brought to pursue the same methods over here and threw himself heart and soul in the establishment of societies and agencies that had for their object the diffusion of the Holy Scriptures, the Book of Common Prayer, and all literature that expounded the doctrines of the Church or defended its claims.

In this connection with printer's ink it is well to remember that William Bradford, Vestryman of Trinity Church, has the honour of being the first in America who proposed to print the Holy Bible complete, Apocrypha and all, and "for those who are minded to have the Common Prayer Book shall have the whole bound up for 22 shillings."

This was in 1688. Prior to 1711, through the assistance of Trinity Church, an edition of the Book of Common Prayer was actually printed. As Mr. William Wallace says in his address on the Two Hundredth Birthday of William Bradford: "The first edition of the Book of Common Prayer ever actually printed in America was printed under the auspices of Trinity Church, by one of her Vestrymen; an assistant Minister of the Church, being himself the surety for the fidelity of the Printer's contracts."[1]

The preaching of Wesley, Whitefield and their companions, began to be seen, not only in the greater regard paid to personal religion through the Methodist societies and classes, but in the desire for the welfare of others as shown in the formation of general societies for the common good.

One of these was to carry out the benevolent plan of Robert Raikes for the secular and religious instruction of the children of the poor in Sunday Schools. It was formed in 1785 as "The Society for the Support and Encouragement of Sunday Schools."

It enjoyed the support of those high in station in England, and in fifteen years had spent more than fourteen thousand pounds in organizing and supporting Sunday Schools. Five years before, a Bible Society for work among the soldiers and sailors had been organized. It found abundant opportunity for a much

1. Pages 44, 82.

needed work. To this was added in 1799 the Religious Tract Society whose publications were of great service to many in the crowded city, for some would read a short tract when they would not open the Holy Bible.

As the London Missionary Society was principally designed to provide Missionaries for the Islands of the Southern Pacific; another Society, composed chiefly of members of the rapidly growing Evangelical School in the Church of England, with the special intention of providing for the promising work in India and other parts of Asia was formed in 1799 under the name of the Church Missionary Society.

One of the special purposes of the Society for promoting Christian Knowledge was to supply the people of Great Britain with copies of the Holy Scriptures. Even that great Society could not print for themselves, but had to buy their supplies from the King's Printers or the Universities, who alone even to this day are authorized to print the Holy Bible in English.[1]

Early in 1791 there commenced in the principality of Wales a religious awakening which affected all classes, but especially those who were entirely ignorant of the English language. As they were aroused from indifference and carelessness they desired to read for themselves the word of God. The faithful men who had instructed them in the principles of the Christian life sought from the Christian Knowledge Society donations of the whole Bible and of the New Testament in Welsh, and as far as their means allowed them purchased hundreds of copies for distribution. So great was the demand that the number left in stock was soon exhausted. Many gladly paid large prices for them. Orders sent by clergymen in Wales could not be filled and as the revival continued appeals were made to the Society to print an edition of ten thousand.

1. In England the printing of Bibles (without Commentaries or Annotations) is strictly limited to Three Presses: The King's Printers, the University of Oxford and the University of Cambridge, and special arrangements of a similar nature are made for Scotland and for Ireland. . . . . If the Bible is printed in any language other than English, or if there is a Commentary or Notes, or References, then any one may (in Great Britain or Ireland) print a special edition of the Bible.

The Church Electic, May, 1906, Volume xxviii, No. 2, English Bible Versions, by the Rev. Henry Barker, M.A., p. 123.

In 1796 the plea was finally heard and three years later an edition of ten thousand Bibles and two thousand New Testaments was printed in Welsh. But even this did not supply one-fourth of the demand.

The story is told of a young Welsh girl who for years had been saving from her scanty wages the money to purchase a Bible, but who after walking twenty-five miles in wintry weather found to her dismay that they were all sold,—not one copy left. Her keen disappointment, and tears of sorrow made such a deep impression upon the Rev. Thomas Charles of Bala, a man who had given himself to the work of evangelisation in Wales, that he again most earnestly besought the Christian Knowledge Society to print a still larger edition. On the announcement of the Society that it could not, in consideration of other claims upon its funds, undertake that task, he consulted with various friends, especially the Rev. Thomas Jones, one of his fellow workers, and the officers of the Religious Tract Society, hoping that from it a new supply of Bibles in Welsh might be obtained. The suggestion of the Rev. Thomas Hughes, of Battersea, a member of the Committee of that Society, "Surely a Society might be formed for the purpose," and the inquiry of Mr. Joseph Hardcastle, President of the London Missionary Society, concerning the prospect for evangelistic work in Paris, stirred the consciences of devout men in London and elsewhere. They perceived the urgent need for a more uniform and available supply of copies of the Holy Scripture in various languages.

Instead, therefore, of a Society to meet the actual demand from Wales, the scope of the proposed society was broadened. The principles upon which it was to be formed were carefully considered. The discussion and determination of the details of an organization broad enough to include both members of the Church of England and non-conformists extended over two years. Finally a representative company of clergymen and laymen met in London and organized on March 7, 1804, The British and Foreign Bible Society.

On Wednesday, March 7, 1804, there was a public meeting at the London Tavern, No. 123, Bishopgate street. About three hundred persons of various beliefs were present, Mr. Granville Sharpe presided, and after Mr. Robert Cowie, Mr. William Alers, Mr. Samuel Mills, and Mr. Hughes had spoken on the

need for the Society and the nature and range of the contemplated work, Mr. Steinkopff, pastor of the German Lutheran Church in the Savoy, described the scarcity of the Scriptures in the foreign parts he had visited, and appealed to the compassion and munificence of British Christians on behalf of the spiritual wants of his fellow German countrymen.

The Rev. John Owen, Curate and Lecturer of Fulham, and Chaplain to the Bishop of London, who had attended with much hesitation, now arose on the spur of "an impulse," which, as he expressed it, "he had neither the inclination nor the power to disobey." What he felt may be best described in his own words:

"Surrounded by a multitude of Christians whose doctrinal and ritual differences had for ages kept them asunder and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and on the end which had brought them so harmoniously together, he felt an impression which no length of time would entirely remove. The scene was new; nothing analagous to it had perhaps been exhibited before in public since Christians had begun to organize against each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To him it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days when the multitude of them that believed were of one heart and one soul; and when as a consequence of that union, to a certain degree, at least the Word of God mightily grew and prevailed."[1]

The Right Honourable John, Lord Teignmouth, was elected President, and the Vice Presidents included the Bishops of London, Dr. Charles Manners Sutton, Exeter, Dr. George Pelham, St. David's, Dr. Thomas Burgess, Sir William Peperell, Vice Admiral Gambier, and Mr. William Wilberforce. In its first announcement it plainly set forth the reasons for its formation, which were chiefly "the prevalence of ignorance, superstition and idolatry, over so large a portion of the world, the limited nature of the respectable societies now in existence, and their acknowledged insufficiency to supply the demand for Bibles in the United

1. History of the British and Foreign Bible Society, by William Canton. Vol. I. pp. ii.; xii.; 512. Vol. II. pp. xii.; 496.

Kingdom and foreign countries, and the recent attempts which have been made on the part of Infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity." It declared that the exclusive object of the society is, to diffuse the knowledge of the Holy Scriptures by circulating them in the different languages spoken throughout Great Britain and Ireland. And also according to the extent of funds by promoting the printing of them in foreign languages and the distribution of them in foreign countries."

In conclusion the announcement says: "The principles upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggest that they should be. In the execution of the plan it is proposed to embrace the support of Christians at large; and to invite the concurrence of persons of every description who profess to regard the Scriptures as the proper standard of faith."[1]

The success of the society was immediate. It was the first organization in which all "Protestant" Christians had united. At first some conservative churchmen stood aloof, but without making formal remonstrance. The leaders of the Evangelical school heartily supported it. Every prominent non-conformist became an enthusiastic advocate of its whole design. In its first year it received in subscriptions nearly £700, of which £366, 2s, 10d were granted in money and Bibles to supply those who could not pay. In its fifth year the grants of the Society had increased to £9,749, 17s. At the end of ten years its total grants had reached the large sum of £79,543, 15s. 5d.

Branch societies were organized in many of the towns and cities of Great Britain and Ireland, and on the continent of Europe.

The number reported in 1815 in the British dominions was four hundred and six.

It had issued in Great Britain four hundred and twenty-six thousand two hundred and eighty-six Bibles and six hundred and forty-four thousand one hundred and fifty-five New Testaments. The number distributed on the Continent by the agents

1. These extracts of the "Original Statement", 1805, are taken from an Abridged Statement of the leading Transactions of the British and Foreign Bible Society, in the Pamphleteer (vol. vi., pp. 270, et seq.).

of the Society and affiliated organizations made the whole number circulated through this Society one million two hundred and eighty-seven thousand five hundred and ninety-six (1,287,596). This beneficent work was not done without controversy and opposition. Many Churchmen looked askance upon an organization in which Churchmen and Nonconformists were united for a common religious purpose.

When Lord Teignmouth issued his first Presidential address and invitation to all "protestant Christians, especially the clergy," to join in the general circulation of the Holy Scriptures by membership in the Society and contribution to its funds, he was answered in a temperate manner by "A Clergyman."[1]

But the most serious and bitter opposition came at a later period, when Dr. Herbert Marsh, then a scholar of high reputation and Margaret Professor of Divinity at Cambridge, and afterward, successively, Bishop of Llandaff and of Peterborough, contended that any union between the Church of England and non-conformity would tend to obscure its distinctive principles. He thought that the Book of Common Prayer with its large measure of Scripture passages and its treasury of devotion should also be circulated.

In an essay upon "The Education of the Poor," according to the system of Dr. Joseph Lancaster, a writer in The Edinburgh Review, in commenting upon a sermon by Dr. Marsh upon "The National Religion the Foundation of National Education," on June 15, 1811, before the London Charity School Children and members of the Society for Promoting Christian Knowledge, thus satirises the preacher: "The Daubenys, Trimmers, and Sprys, with the strange mystical personage who lectured against education at our Institutions, being now found quite unequal to the office of raising this alarm, recourse has been had to the greater engines of the Church. And first appears Mr. Professor Marsh, a person adorned with various and weighty titles, and occupying the Divinity Chair in one of the Universities—celebrated too, we have no doubt, for his attainments in science, which have placed him in the Royal Society—distinguished, it

1. An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his address to the Clergy of the Church of England. By A Clergyman. 1805.

may be presumed, among his reverend brethren, for a peculiar devotion to the duties of the Church whose dangers seem uppermost in his thoughts,—but unquestionably a good deal better known to the world as the author of a bulky ministerial pamphlet in defence of the war than in any of his other capacities. This very circumstance, however, of his political services, the noted fact of his being a favoured writer in the interests of the Court, and consequently belonging to the class of safe and flourishing politicians, pointed him out as the proper person to begin this new charge—a sort of dignitary of the Church, one designated for its most snug, if not most splendid gifts—a Prebendary, if not a Bishop elect, would not only lead the cry with authority but would show the way to others, inducing them to fill up the concert, by setting before them the edifying example of a flourishing man devoted to this work. When Mr. Professor Marsh walks in this way it is safe to follow—is a thought that has probably passed already in the mind of many a score in our universities and parsonages."[1]

He was supported by writers of varying ability and courtesy and the answers were sometimes pertinent and acute, at others merely arrogant and abusive. One of the stronger defenders of the Church system of "The Bible in the Church" was the Rev. Dr. Christopher Wordsworth, Dean of Bocking, and Domestic Chaplain of the Archbishop of Canterbury, a brother of the poet, the father of two Bishops, and himself a graceful writer. He represented in a day of spiritual declension the survival of the sound theology and reverent devotion of the Caroline divines among the old county families of the remote portions of England.

The Bishop of London[2] in a letter to the Rev. P. Yorke states the reasons why he could not become a member of the British and Foreign Bible Society. As the best brief presentation of the conscientious scruples of a man of high character, and as voicing

1. The Edinburgh Review, November, 1811. No. xxxvii. Edinburgh, Printed. New York: Reprinted for Ezra Sergeant. 1812. p. 25.

2. Dr. John Randolph, Regius Professor of Divinity in the University of Oxford, was consecrated for the See of Oxford on September 1, 1799, by Dr. John Moore, Archbishop of Canterbury, assisted by the Bishops of Winchester, Dr. North, and Rochester, Dr. Horsley. He was translated to Bangor, 1807, and to London, 1809. He died July 28, 1813.

evidently the sentiments of the opponents of the Society, it deserves consideration as a part of the history of the controversy.

To the Rev. P. Yorke, to be communicated to the other members of the meeting of the clergy at Colchester.

Dear Sir:—I am very sorry to differ from the respectable body of clergymen who have signed the memorial to me respecting an Auxiliary Bible Society, and especially to differ from them on such a subject. But thinking otherwise, as I do, after mature deliberation upon a subject not new to me, and after consulting with some of my brethren of the same bench, on whose opinion I much rely, I will not hesitate to give my reasons (trusting that I may write with confidence, openly and plainly), as far as the limits of a letter will allow.

Now, from the first, I have always considered the institution of the British and Foreign Bible Society as unnecessary; because every good purpose of the same might have been accomplished by an orthodox society of long standing; separate funds (if such were expedient) being formed for any new purposes: for which measure there are several precedents in the proceedings of that Society. I do not approve of multiplying societies for the same purpose. But it was further objectionable, because it was establishing a rival society (whilst there was no complaint of mismanagement, as far as I have heard, in the other) with no other difference than the departing from a fundamental rule, and a very judicious one in my opinion, that the members should be of the Church of England. This new Society admits, I believe, dissenters of any denomination, and thus conveys an implied censure on the aforesaid rule. I think it better to leave the dissenters to themselves. When admitted into religious society with us, they will, and it is natural for them (without any disparagement, be this spoken, either to the whole bodies or individuals among them, many of whom, no doubt, are very respectable), endeavour to gain the ascendancy, and to supplant us, whenever they find an opportunity.

These were my original objections, and I see not but that they remain yet in full force. It is said they are not substantiated by facts, and that no practical evil has followed. I do not agree in this; but I must observe, that if the evil be gradually creeping on, it will be palliated from time to time, and not appear to every

one in its true colours till it be difficult or too late to remedy it. This Society, it is further said, will secede upon any act of maladministration in the British and Foreign Bible Society. They cannot find a reason for doing so, unless such act be notorious and flagrant (which is not likely to be for some time), and not even then, with any advantage, if the dissenting part among them, or in the other society to which they are an appendage, shall have gained the ascendancy. But, as I said, I do not agree in this. The very first act, or one of the first acts of the British and Foreign Bible Society was to undertake a Welsh Bible, at the time when the Society for Promoting Christian Knowledge, in conjunction with the University of Oxford, was preparing as large an edition as could be wanted, under the patronage of the Welsh Bishops; and to place it in the hands of a most noted leader of the dissenters in that country. And when put to shame on this head, they still persisted in forwarding their edition: an act, as it seems to me, of undue rivalship, by means which the University of Oxford could not take, in order to give an advantage to the dissenters; for it is a fact, though it may seem improbable to you, that the very distribution of the Bible was made an instrument of influence to the sectaries, who in my opinion, have been the cause of more injury to society, and to sound religion, than anything which has happened for centuries before. I say these things from personal experience and knowledge.

Much practical good, it is also said has been done. I know of none which might not have been done as well through the medium of the other Society; and with respect to the accounts of good done abroad, I own I look on them with much doubt and suspicion, and not the less, because the proceedings, and, indeed, all the meetings of this new Society, are set forth in the public papers with much pomp and parade; at which I am the more disgusted when I compare it with the simplicity and modes of the old society; the silent progress of which I am persuaded is more effectual towards the support and propagation of religion, and productive of more substantial good.

You must allow me also to observe, that the object of the proposed auxiliary society is not distinctly stated, nor is it explained what purposes it is to answer, nor under what rules to be conducted; but this is of less importance. Upon the main question I have given my opinion decisively, and I hope clearly, which I

trust therefore will be taken in good part, whatsoever differences of opinion there may be between us.

I remain, &c.,

January 28, 1810.[1] J. London.

In his prefatory note to the Letter, the editor of that strongly conservative and "establishmentarian" periodical, The Anti-Jacobin Review, says: "We feel particular satisfaction in laying the following truly excellent and pastoral letter of our Metropolitan Bishop before our readers. The sentiments which it contains are, we are happy to say, perfectly conformable with those opinions which at various times and on various occasions we have submitted to the public. Let sectaries do all the good they may feel disposed or able to do, in the circulation of the Scriptures; and let the members of the Church of England do the same; but no possible good can accrue from the indiscriminate union of the one with the other; while the evil effects attending such *apparent* indifference to religious principle is culpable in itself, and mischievous in its consequences."[2]

As an indication of the method of answering the writers for the Church in the controversy concerning the Bible Society, this passage from an article in The Edinburgh Review upon "The Education of the Poor" in accordance with the plea of Mr. Joseph Lancaster, is significant: "When the question is of educating the poor, of erecting schools—of erecting schools where *all* poor children may learn to read and study their Bibles—of forming an institution which may spread such seminaries over the Empire, and put down ignorance and vice among those orders, where ignorance, most prevailing has planted the chief nursery of crimes—those alarmists step forward and bid us pause. They warn us that we endanger their Church, if we join with the dissenters in forwarding the best of good works—tell us, that Churchmen must only associate with Churchmen in promoting such charities, and that Sectaries must be left to associate together. The work shows the motives that lead to it—its manifest effects. All go for nothing if the Sectaries bear a part in such labours of love—the stream is polluted and must run to mischief.

1. Quoted on pp. 353-355, The Churchman's Magazine, September and October, 1810, Vol. vii., No. 5, from The Anti-Jacobin Review.

Dr. Hobart's Introductory Note will be given in another connection.

2. The Churchman's Magazine, vii., 5, p. 353.

So when the project is to disseminate the Scriptures among the poor, and among the heathen;—to diffuse the blessings of religion in countries yet sitting in darkness, and over those classes of our country which have not the means of reading the Bible—forth come the same alarmists and require that no friend of the Church shall join with Sectaries in such an indiscriminate exercise of charity; that no man who values the Establishment, shall be accessory to distributing Bibles unless with the Scriptures there shall be circulated the Articles, the Catechism, the Liturgy, and all those formulas of the Establishment, which no conscientious dissenter can have any hand in diffusing. Tests are the delight of these holy bigots; and no work of charity is pleasing, or even tolerable, in their eyes, unless it is strictly confined to the members of their own body, by the imposition of terms which, however great his love of charity may be, no Dissenter can possibly comply with."[1]

In a note the essayist says: "The analogy here stated between the two questions of Lancaster Schools and the Bible Society is too striking to escape any reader: the same persons have accordingly taken part in each discussion,—if discussion we can call it, where all the argument lies on one side."[2]

He also commends the "Letter" of the Rev. William Dealtry to the Rev. Dr. Wordsworth, as "one of the ablest and most satisfactory pieces that we have ever seen, and only unfortunate in the unequal force with which it has to contend."[3]

The literature of the controversy is large, and many eminent men engaged in it on both sides. Several of the writers viewed the subject from a political rather than a religious point of view.

The Church of England was the bulwark of the Constitution, and non-conformity was an attacking force to wrest from the Church her pre-eminence and power in the nation. It is to be remembered that the early years of the last century were full of excitement, wars and threatened invasion kept Englishmen in a state of perpetual anxiety, and dread.

The intrigues of parties and factions made any progress toward better social conditions or the systematic elevation of the peas-

1. The Edinburgh Review, November, 1811. Volume xix., No. xxxvii., p. 38.
2. The Edinburgh Review, November 1811 (American reprint.) Note, p. 39.
3. Ibid.

antry and Commoners by a more general extension of knowledge whether secular or religious, exceedingly difficult. It shows then the triumph of religion over the petty affairs of the period, that the Societies organized at that time did not languish but advanced with steady tread until opposition was overcome, and their success became a part of the glory of England.

After this brief survey of religious thought in England let us see what the religious outlook was in New York at the commencement of the nineteenth century.

The mother parish of Trinity having already its two chapels of St. Paul's and St. George's, had found it necessary to build another chapel in the upper part of the city, St. John's Chapel, the foundation of which was laid in 1803. Christ Church, the first independent parish, was extending its usefulness under a new Rector, the Rev. Thomas Lyell. The ancient site of Governor Stuyvesant's Chapel in his "Bouwerie" was now occupied by St. Mark's Church with Dr. Harris as Rector. The venerable Church of the Huguenot refugees, "L' Eglise du Saint Esprit," with its minister, the Rev. Pierre Antoine Albert, and its congregation conformed in 1804 to the doctrine, discipline, and worship of "the Protestant Episcopal Church in the United States of America." St. Stephen's Church was built, in 1805, in Chrystie street, for the accommodation of the rapidly growing population of the east side. At Bloomingdale, then adorned with the country seats of many gentlemen of the city, St. Michael's Church was built in 1806, to whom the Rev. John V. Bartow ministered. In 1806 Grace Church was erected, where once had stood the Lutheran Church, on the corner of Broadway and Rector street, immediately south of Trinity Church, and Dr. Nathaniel Bowen became its rector in 1809.

To the parochial clergy must be added the genial and polished Dr. Bowden, who had refused the Episcopate of Connecticut, and was professor of Moral Philosophy in Columbia College; and the versatile Dr. Edmund Barry, a teacher of unusual success and force of character.

The assistants to the Bishop in administration of Trinity Church, Dr. John Henry Hobart, the Rev. Cave Jones, and the Rev. Thomas Y. How, were all strong men; but it soon became evident that the ardent enthusiasm of Dr. Hobart, with his facility for making and keeping friends, was rapidly gaining for him

the leadership in the city among both clergy and laity. His correspondence even in the earlier years of his residence was widely extended, and he was consulted by many clergy and laymen upon ecclesiastical, religious and moral topics. While others were thinking of plans for the benefit of the Church, he was putting them into effect.

It is then no reflection upon the other clergy of the city to give to the young priest of thirty-four the honour of suggesting the first general society for the distribution of the Bible with the Book of Common Prayer.

His pupil and friend, the Rev. John McVickar, says:

"In 1809 was established the Bible and Common Prayer Book Society of New York, the earliest association it is believed with the exception of the Bible Society of Philadelphia for the distribution of the Scriptures in our country. Of it Bishop Moore was ex-officio President, and all the clergy managers; but it is doing injustice to none to say that Mr. Hobart was the originator and soul of the association."[1]

Every step was carefully taken, the principles of the Church were to be upheld not only by the voice of her authorized ministry, but by her chosen Book of Common Prayer.

The Meeting for Organization was held early in 1809. It was undoubtedly attended by representative Churchmen. There seems to be no minute of that primary gathering, but we learn both from the Churchman Magazine of April and May, 1809, and from the opening pages of the first Minute Book of the Society that a Board of Managers was elected to serve until the first annual Election, and a Constitution was adopted. The Constitution reads as follows:

1. Every person who pays two dollars at the time of subscribing, and five dollars annually afterwards, shall be a Member of the Society. The payment of fifty dollars, or more at the time of subscribing, shall entitle a person to be a member for life, without any further contribution.

2. The contributions, at the time of subscribing, with such donations as may be received from benevolent individuals, shall be the permanent fund of the Society, and not subject to dis-

1. The Early Life and Professional Years of Bishop Hobart. By John McVickar, D.D. p. 286.

bursement. The interest of the permanent fund, with the annual contributions, shall be appropriated to the purchase and distribution of Bibles, and Common Prayer Books, and when deemed expedient, of religious tracts.

3. The business of the Society shall be conducted by a Board of Managers, consisting of the Clergy of the Protestant Episcopal Church resident in the City of New York, and of ten Laymen, to be chosen annually by ballot, by the members present, on the first Tuesday after the 24th of February, the festival of St. Matthias. The Bishop of the Protestant Episcopal Church in the diocese of New York shall be President of the Society, and of the Board of Managers, and in his absence, a Chairman shall be appointed. The Board of Managers shall meet on the day after the annual meeting, to choose from their own number a Secretary and a Treasurer, and shall meet afterwards according to their own rules. Seven of the Managers shall constitute a quorum to do business. The Board of Managers shall make all laws necessary for the government of the Society, and shall cause a statement of the receipts and expenditures of Money with such other matters as they may deem proper to be laid before the Members of the Society at the annual meetings.

4. On the day of the annual meeting of the Society, or on some other day to be fixed by the President or Chairman, the Morning or Evening Prayer shall be celebrated, and a suitable Sermon preached, after which a collection shall be made, to be appropriated to the funds of the Society. The Preacher shall be appointed at the first meeting of the Board of Managers, subsequent to the annual meeting, by the Bishop, or in case of his absence, by their chairman. And, the Bishop or Chairman, shall also appoint the time and place of Service, of both which, as well as of the annual meeting, public notice shall be given by the Secretary.

5. The Constitution of the Society shall be unalterable, except by a vote of two-thirds of the Board of Managers, and a concurrent vote of two-thirds of the Members of the Society present at the Annual Meeting.

The Board of Managers were:

President, The Right Rev. Benjamin Moore, D.D., Bishop of the Diocese.

Managers, The Clergy of the Protestant Episcopal Church in the City of New York, who were at that date:

The Right Reverend Samuel Provoost, D.D.

The Right Reverend Benjamin Moore, D.D.

The Reverend Edmund D. Barry, Principal of the Episcopal Academy.

The Reverend John Vanderbilt Bartow, Deacon of St. Michael's Church, Bloomingdale.

The Reverend Abraham Beach, D.D., Assistant Minister, Trinity Church.

The Reverend Nathaniel Bowen, Rector, Grace Church.

The Reverend John Henry Hobart, Assistant Minister, Trinity Church.

The Reverend Thomas Yardley Howe, Assistant Minister, Trinity Church.

The Reverend Cave Jones, Assistant Minister, Trinity Church.

The Reverend Thomas Lyell, Rector, Christ Church.

The Reverend Richard Channing Moore, D.D., Rector of St. Stephen's Church.

The Reverend William Smith, D.D.

Laity:

Gen. Matthew Clarkson.
Henry Rogers.
Thomas Harvey.
George Dominick.
Jacob Le Roy.
William Bayard.
John Onderdonk.
David B. Ogden.
John Slidell.
Gulian Ludlow.

The first regular meeting of the Board was held in Trinity Church on April 14, 1809. It appears from these minutes that at the previous meeting, Mr. Slidell had been chosen Treasurer, but on his declining to serve, Mr. Gulian Ludlow was elected.

At this first meeting there were present the "Rev. Dr. Hobart, Rev. Mr. Jones, Rev. Mr. Howe, Mr. George Dominic, Mr. Gulian Ludlow, Dr. John Onderdonk, Mr. Henry Rogers, David B. Ogden, Esq., Mr. Thomas Harvey, and the Rev. Mr. Lyell.

"The Bishop being absent in consequence of indisposition of body, the Rev. Dr. Hobart was appointed Chairman." (Page 2.)

We transcribe the account of the transactions of this first recorded meeting:

A letter was received from Mr. John Slidell declining the appointment of Treasurer of the Society and enclosing a donation of $10, in addition to his annual subscription as a member of the Society; whereupon Mr. Gulian Ludlow was by ballot appointed to that office.

Resolved, that a Committee consisting of four of the Clergy, and four of the Laity be appointed to solicit donations for the Society, and that the Rev. Dr. Hobart, Rev. Mr. Jones, Rev. Mr. Howe, and the Rev. Mr. Lyell of the Clergy; and Mr. Henry Rogers, Mr. Thomas Harvey, Gen. M. Clarkson, Mr. Jacob Le Roy of the Laity compose that Committee.

Resolved, That the Secretary be authorized to employ some person to circulate, as soon as possible, through the congregations of the Protestant Episcopal Church in this City, the Constitution of the Bible and Common Prayer Book Society.

Resolved, That a Committee be appointed to draw up rules and regulations for the government of the Society, and that the Rev. Mr. Jones, the Rev. Mr. Howe, and Dr. John Onderdonk compose that Committee.

Resolved, That the Secretary be authorized to procure a Book in which to record the proceedings of the Society, and to furnish himself with blank notices for calling meetings of the members of the Board of Managers of the Society.

"Adjourned till the fourth Wednesday in May, half past 11 o'clock A. M.

An address, probably written by Dr. Hobart, appears in the Churchman's Magazine for March and April, 1809. It deserves to be perpetuated not only for its soundness and common sense, but because it anticipated in its arguments much of the objections afterwards raised against the need of such a Society. It is prefaced with this note: "In imitation of the Bible Society of Philadelphia, the Managers of the following Society are taken from the city of New York, for the obvious purpose of ensuring their ready and punctual co-operation. The benefits of

this institution are designed to extend throughout the country, and we therefore recommend it to general patronage."

Address.

To prove the utility of a society for distributing the Bible and Book of Common Prayer, it can only be necessary to suggest the importance of these volumes, and to state the fact, that many from poverty, or other causes, are destitute of them. The duty of establishing means for their distribution will be an obvious consequence.

The Bible claims veneration as the oldest History extant; containing an account of the origin and destination of man, and of many other interesting facts, for which we search in vain among uninspired records. Tracing the events of the early ages of the world, it unfolds to us the laws, policy, and history, of a people, who were established by the miraculous agency of the Most High; and who still remain, amidst the ruins of contemporary empires, a monument of his power, and a striking evidence of the divine character of that volume which predicted their varying fortunes, and their present unparalleled condition.

The series of Prophecy laid open to us in the Bible renders it still further an object of the highest veneration. The character and fate of individuals, the rise and fall of nations, were clearly delineated in the sacred volume, long before they appeared on the stage of the world. And one most interesting personage, predicted in the beginning as the Saviour of fallen man, occupied the strains of prophecy until his glorious manifestation in the flesh. Then the Church which he established became the theme of prophetic inspiration, displaying its history, and the important changes of the world, subservient to it, until the final period when its militant state shall be exchanged for its triumphant state in heaven.

In all the events and characters recorded or predicted in the sacred volume, man is intimately concerned. For its distinguishing excellence and authority consist, in its being the Revelation of the Will of God. From it is derived whatever portion of religious truth adorns the pages of that philosophy which is sometimes set up in opposition to it. In the Bible alone we find revealed the consoling truth, that "God is in Christ reconciling

the world unto himself;" in it alone are "life and immortality brought to light." What ever view, therefore, we take of the Bible, it commands our highest reverence, and our implicit faith. For "there is depth enough therein to exercise the wise, and plainness enough to instruct the weak." And, still more justly to characterize it, in the words of an eminent scholar,[1] who devoted to it his most serious attention—"It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

These are excellencies of the sacred volume familiar to Christians, and which, to be duly appreciated, require only to be mentioned. But are those Christians who revere their Bible as bearing the stamp of divine authority, and cherish it as the only basis of their immortal hopes, aware that there are numbers wholly ignorant of its truths? Such is the lamentable fact. Many are the abodes of wretchedness, which no light of consolation from this divine volume cheers. Many are the receptacles of vice, which neither the judgments of God revealed in the Bible alarm, nor his blessed promises of mercy to repenting sinners console. Not a few of those who disturb by their passions or their crimes the peace of society, have never learnt from their Bible to obey every lawful "ordinance of man for the Lord's sake"; and to practise those virtues of sobriety, contentment, and humility, which are essential to the preservation of civil order. Friends of your country! Christians! the temporal interests of your fellow men, their immortal welfare demand that you exert your efforts to disseminate among them the knowledge of God's revealed will.

And next to the Bible, which contains this revealed will, those who have established this Society have been accustomed to revere the Book of Common Prayer. This book, containing much of the pious sentiment and language which animated primitive martyrs, and in which they poured forth to their God and Saviour, their prayers and praises, was compiled by the care and labour of the Fathers of the Reformation in the Church of England. Universally admired for its simplicity and its pathos, it is acknowledged even by many who reject it, to be an affecting and correct display of evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method then can be adopted to disseminate the truths of the Bible, than by dispersing a book

1. Locke.

which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding?

Is this book in the hands of all who value it? The contrary is the fact. The clergy in the city are often applied to by their poor parishioners, for a Book of Common Prayer. Many also prize it, and would improve it as a gift, who will not go to the expense of purchasing it. These remarks are obviously more applicable to parishes in the country, particularly to those which are forming in new settlements. From these quarters the calls are frequent for this admirable summary of evangelical truth.

The importance and duty of advancing Christian knowledge, by the dissemination of Bibles, Common Prayer Books, and religious tracts, have been long confessed among Christians generally, and particularly in Great Britain. There, large sums of money are annually expended in promoting these objects. In a new country, it is of immense consequence, even in a civil point of view, that religious and moral principle should keep pace with the increase of population and wealth. In regard to the eternal interests of man, the importance of this truth rises above all calculation.

Christians! your sympathy is often awakened for the bodies of men. Have compassion on their souls. Minister to their spiritual health. Provide for their eternal welfare. At the last day an inquiry will be instituted,—Have ye fed the hungry? Have ye clothed the naked? Remember! a more important inquiry will be,—Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation?

The earnest prayer is offered to him who holds in his hands the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his word.[1]

1. Vol. VI., No. 2, p. 154 et seq.

CHAPTER II.

CONTENTS.

The Intellectual Activity of the Eighteenth Century — A Century Remarkable for the Great Foundations it Laid — Danger of French and German Rationalism — Necessity of Grounding the Children of the Church in Her Distinctive Principles — Controversy over the Foundation of the Bible Society Arouses the S. P. G. and S. P. C. K. to more Vigorous Action — Foundation of the National Society for Promoting the Education of the Poor in the Principles of the Established Church Throughout England and Wales — Effect of English Religious Activity Immediately Felt in America — Foundation of the Society for the Promotion of Religion and Learning — Liberality of Corporation of Trinity Church — The Society Prints Nelson's Fasts and Festivals and D'Aubeny's Guide to the Church — Circulates Tracts on the Prayer-Book — Foundation in Connecticut of Society for Promoting Christian Knowledge and Learning — Organized at New Haven, October, 1808 — First Society in America for Free Distribution of the Prayer-Book — Letters from John H. Jacocks to Bishop Hobart — Constitution and Bye Laws of the Bible Society Established at Philadelphia — First Board of Managers — First Address — Its Success — Donation to It from the British and Foreign Bible Society — Meeting of Board of Managers of the B. & C. P. B Society in New York, May 31, 1809 — Issues An Appeal — Meeting of February 14, 1810 — Sermon by Bishop Moore.

TERRIBLE as were the moral and social conditions in England at the opening of the eighteenth century, it must not be forgotten that it was a century remarkable for great intellectual achievements. It was a century which saw the foundation, not only of great religious societies, as we have seen in our last chapter, but of other institutions, and which witnessed the first beginning of the wonderful mechanical inventions which so affected social, economic, and religious conditions of the masses in England and America during the nineteenth century. Without glancing at other countries, let us see what England and America achieved in that century.

The first year of the eighteenth century saw the founding of Yale College. In 1721 Thomas Guy founded the great hospital in London which still bears his name. In 1737 the Radcliffeian

Medical Library at Oxford was founded. Three years later the Foundling Hospital was established, and thirty-four years afterward the Royal Humane Society was instituted. In 1751 the Antiquarian Society was founded, and two years after the nation accepted the bequest of Sir Hans Sloane which was the foundation of the British Museum. In 1762 the American Philosophical Society was established at Philadelphia. The "Daily Courant," the first daily newspaper published in England, appeared in 1709, ten years after the Clarendon Press was founded at Oxford. In 1744 William Ged invented the stereotype and printed an edition of Sallust from plates. The first American Bible was printed in Philadelphia in 1782, and in 1788 the London "Times" was founded by John Walters. In the field of research and invention, the century saw the introduction of the atmospheric engine by Newcomen, and a silk-throwing machine by Sir Thomas Lombe containing 26,586 wheels put in motion by one water wheel; the discovery of the aberration of light by James Bradley; and of oxygen by Priestly; the granting of a patent to Jonathan Hulls for the first idea of steam navigation; the awards by the Government of £20,000 to Harrison for his chronometer, and of £1,200 to Henry Greathead for his life-boat; the improvement on Necomen's steam engine by James Watt by the condensation of steam in a vessel separate from the cylinder; the invention of the spinning-jennie by James Hargreaves; a telegraph system discovered by Lovell Edgeworth; the improvement on Hargreaves' spinning-jennie by Arkwright; the invention of the mule-jennie by Samuel Crompton; the discoveries by Benjamin Franklin; the composition of water discovered by Cavendish; the first use of coal gas for illuminating purposes, and gas lights actually introduced in London and Westminster by Boulton and Watt. Herschel discovered Uranus and the ten satellites of Saturn and completed his great telescope. The century did not close before Jenner had introduced vaccination against the small-pox scourge, nor before John Howard and Elizabeth Fry had reformed the horrible prisons of England.

Anson, Cook and Vancouver had circumnavigated the world. Sir Christopher Wren had lived to see St. Paul's Cathedral completed. Handel had written his oratorios, Reynolds and Kneller had given us their canvasses, Blackstone his commentaries, Cruden his Concordance. Samuel Johnson his great dictionary, and

a work very dissimilar but fruitful in world-wide results had been begun and completed by Diderot and D'Alembert, the "Encyclopédie," mentioned here owing to its great influence on English and American thought. The list cannot be complete without the mention of such names as Isaac Newton, Edmund Halley, James Bradley, David Hartley, John Smeaton, William Whiston, John Woodward, Adam Smith, David Hume, Joseph Butler, Edward Gibbon, Richard Bentley, Daniel Waterland, Bishop Berkeley, DeFoe, Addison, Steele, Cibber, Pope, Swift, and Goldsmith. Marlborough ended his career, and Nelson and Wellington were on the eve of their crowning victories of Trafalgar and Waterloo. Wesley and Whitefield had accomplished their life's task. A new nation had been born, and the death of its Founder closed the century, passing away on December 14, 1799.

The American Church had won its Episcopate and was cautiously feeling its way amid a nationality inclined to misjudge it.

The century was one of great beginnings, and it will be seen from this very brief list of its achievements one of remarkable intellectual activity. With the dawn of the nineteenth century came the free Bible. It came as a revelation. Men and women received the gift with a joy which we cannot comprehend in these days. Convicts and outcasts penned letters expressing their gratitude in the pathetic words that they were thus "assured that they were in no wise cast out." The Bible Society we are told, spent the large sum of £6,588 in distributing the Holy Scriptures among the prisoners of war captured during the Napoleonic and American Wars. The Roman Catholic Church was swept into the current, it had to provide the Bible for its own people. In 1759 the Pope permitted the Bible to be translated into the languages of the Roman Catholic States; and in 1766 the Italian translation of the Bible was completed.

Mr. Canton, in his interesting story of the Bible Society, says:

"One of the earliest grants of the Society was a thousand copies of the English New Testament to Roman Catholic Schools at half the cost price. A bishop not only authorized but recommended the admission of the books; Roman Catholic as well as Protestant children attended the Sunday Schools opened in various places; and in one chapel, after reading the gospel of the day from an Irish Testament the priest went on to explain that the difference between the Roman Catholic Testament and the Eng-

lish and Irish Testaments was the difference between 'four and two,' and 'two and four' making six. Indeed, in England and Scotland as well as well as in Ireland there were priests who availed themselves of the facilities offered by the Society to provide their schools with the Scriptures; and both on the Continent and in the United States there were appearances which warranted the hope that the Church of Rome would in some measure co-operate in the Biblical movement." (Page 29.)

The attitude which Bishop Hobart and Archdeacon Norris, and that of his friends took, was that the time was especially propitious for the distribution of the Book of Common Prayer, and that as Churchmen, they ought, while fully realizing the value of the free distribution of the Bible by other Societies, to bend all their energies to the distribution of both books together. They felt that the Bible and Prayer Book ought to be side by side in every house. That each book complemented and illustrated the other. It was malicious to say they wished to curtail the distribution of free Bibles; on the contrary, they wanted to make not one gift, but two gifts.

The influence of the Encyclopedists and of Voltaire was enormous not only in England, but even more so in this country, where at the close of the War of Independence it was considered a compliment to their French allies to ape French modes of thought. In Germany Wilhelm Martin Lebrecht de Wette was one of the boldest oppugners of the divine element in the Holy Scriptures in the opening years of the nineteenth century and rapidly grew into prominence as one of the foremost leaders in the onslaught against Revelation.

Loyal Churchmen in England speedily saw that the only way to counteract this destructive influence was to ground the young in the principles of religion and in the distinctive doctrines of their Church.

The controversy over the new Bible Society came, therefore, at the right moment. It had the good effect of arousing to more vigorous action the Christian Knowledge Society and the venerable Propagation Society. It brought together Churchmen in retired districts for the defence of the national Church from covert and open attack. A new designation, "Friends of the Church," was heard, and the agitation was a premonition of the awakening that was to take place twenty-five years later.

It also banded together the clergymen and laymen of high character and large fortune for the purpose of seeing that the children of England were educated properly. Wednesday, October 16, 1811, a meeting was held at Bow Church under the presidency of the Archbishop of Canterbury, Dr. Charles Manners-Sutton, at which was formed "A National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales." For very many years this Society maintained schools in districts too poor otherwise to educate their children, in them.

The origin of the National Society is to be attributed to the meeting of three friends at the house of Joshua Watson. The resolution to attempt the great work was shared first by only three counsellors, John Bowles, H. H. Norris and Joshua Watson. Mr. Norris is well known to American Churchmen as the friend and confidant of Bishop Hobart. It was a time when much public attention had been called to the mode of organizing large classes of children in schools and using the help of the elder ones in teaching the younger, introduced by Dr. Andrew Bell and Joseph Lancaster. Trifling as this improvement may now appear to those who are familiar with it, the change which it then effected in the general diffusion of the elements of knowledge was something previously incalculable, and it is no doubtful mark of the discernment of this little knot of friends that they saw immediately how it could be turned to the best purposes.

Joshua Watson was the Treasurer of the National Society from the date of its foundation; he watched over its prosperity and efficiency with unceasing and laborious care from the beginning; and his interest in it survived when after thirty years of diligent service he resigned the care of its funds to other hands.[1]

To understand the religious condition of England at that time and the influence it had upon benevolent and Church work in America, a careful study of the pamphlets issued in the discussion over the Bible Society is essential.[2]

The effect of the formation of the English Societies upon American religious activity was not at once perceptible. The early years of the century were for the American nation full of

1. Memoir of Joshua Watson. Edited by Edward Churton. pp. 56, 57.
2. See Appendix for this list.

political excitement and very many persons in the United States were then bitterly incensed against England.

It was among Churchmen of New York that the very first movement was made to aid in the elevation of the young men of the nation, but particularly of the State of New York, by the association of prominent clergymen and laymen into a Society for the Promotion of Religion and Learning. Organized on August 16, 1802, it was soon after duly incorporated. Primarily, its objects were to aid young men studying for the holy ministry, to increase the number of candidates, to encourage such students as "may distinguish themselves by extraordinary attainments," "to receive all donations for pious purposes," "superintend the application of them," and "to provide funds for procuring a Theological Library, for the establishment of schools, and of one or more fellowships in Columbia College."

The original incorporators were: The Rev. Abraham Beach, D.D., the Rev. John Bowden, D.D., the Rev. John Henry Hobart, the Rev. Cave Jones, the Rev. William Harris, the Rev. Joseph Pilmore; with John Charlton, M.D., Mr. Peter Kemble, Mr. Robert Watts, John Onderdonk, M.D., Mr. Frederick De Peyster, Mr. Richard Harison, Mr. Jacob Le Roy, Mr. Francis B. Winthrop, Gen. Matthew Clarkson, Mr. Herman Le Roy, Mr. William Jauncey, Mr. William M. Seton, Mr. Martin Hoffman, and Mr. John Jones.

With such a wide scope for its activity and with the provision made for its support by the liberality of the Corporation of Trinity Church, the Society began a prosperous career. It soon found that the need for the books of instruction in Church principles was very great, and through the firm of Thomas and John Swords it provided at least a portion of the cost of printing such safe and sound treatises as Daubeny's "Guide to the Church," Nelson's "Festivals and Fasts," and others which could be widely circulated. It seems in its early days to have also taken part in the distribution of the Book of Common Prayer in a small and convenient form.

The laudable attempt of the New York Society to circulate tracts upon Church doctrines as well as the book of Common Prayer, was soon supplemented by the formation by clergymen and laymen in Connecticut of a society for promoting Christian Knowledge, which intended to do the same kind of work as its

great English prototype. Organized at New Haven, in October, 1808, it commenced a vigorous and successful career. It has the distinction of being the first Society in the American Church which had for its avowed object the free distribution and wide circulation of the Book of Common Prayer. The Church was then daily gaining new adherents in Connecticut who needed instruction in her doctrine and method of worship. Many parishes were inadequately supplied with Prayer Books.

While few particulars of the work of the Society as a voluntary aid in the furtherance of the Church's work have survived, these letters from a zealous member, whose love for the Church appears in every line, show the kind of literature it wished to circulate among the thoughtful men of that staid and conservative State. They also confirm evidence from other sources that many supporters of the "Standing Order" were inquiring for a religious faith deeper and broader than the tenets in which they had been brought up.

New Haven, Dec. 22d, 1808.

Rev. Dr. Hobart,

Dr. Sir:

The Committee of publication of the Society for the Promotion of Christian Knowledge, after examining the work you put into my hands upon the Church Service, contemplate its republication; presuming from the observations made to me that you will not be displeased with their intention. You will please make such additions or alterations as you may think proper; and as soon as convenient forward them to the Committee. You may possibly believe[1] that the work may be improved by adding a few remarks on the necessity of forms, and on the inconveniences arising from extemporary prayers. Will it be necessary to retain that part which treats which treats[2] of a third or evening service? It must be well known to you that an evening service is not attended in this State. It is believed that you will not consider this conduct of the Committee as presuming to dictate to Dr. H; but rather, as a suggestion, which if regarded, in our opinion, would enhance its value, by extending its circulation in our State.

1. Erased in original.
2. So in the original.

They would just state that your Magazine is viewed by them, as entitled to their warmest approbation, and that it shall receive their utmost support.

On behalf of the Committee,

Yours very respectfully,

JOHN H. JACOCKS.

It is well ascertained that about 150 persons, many of them wealthy and respectable heads of families, in various parts of this State, within 2 or 3 months have conformed to the Episcopal Church. Yrs. J. H. J.

New Haven, February 27,[1] 1809.
March 6,

REV. DR. HOBART,

Dr. Sir:

I wrote you a few weeks since in behalf of the "Committee of Publication" requesting you to make some additions to yr work on forms of prayer, and to leave out that part of it which treats on a third or evening service. The subject of adding to the work would not have been suggested, had I not understood you as saying that was your intention. As to the Evening service, the Committee presume you are not anxious to have it retained. They are very willing to publish it with the exception just mentioned, should it meet your approbation, without any additional remarks. Will you be good enough to write us without delay, since we are only awaiting yr answer previous to its going to the Press? In behalf of the Committee

I am very respectfully yr

obliged servt

JOHN H. JACOCKS.

Since writing you, instead of 150 persons chiefly with families, then stated as having conformed to the Episcopal Church in this State, within a few months, it is believed I may be warranted in assuring you that an addition of 200 have followed their example. There are also in many other Parishes strong symptoms of disaffection to Calvanism; which when well grounded produces substantial converts to our Church. The effrontery, sophistry, & bombast of the meek Dr. Mason, it may be presumed from yr

1. Erased in original.

last Magazine, now occupy yr attention. His comments on Jerome's account of Episcopacy, this analogical argument drawn from a supposed enquiry at a future period, what was the form of government, which the U. S. commenced, furnish full evidence of his ability to sophisticate & misrepresent. But why do we talk of the writings or sentiments of the Fathers of the Episcopal Church, since the unassuming Doctor has *absolutely demonstrated* that the Episcopal claims cannot be supported from the testimony of Scripture!! The *humility*, teachableness & self abasement of a rigid Calvanist are faithfully displayed in almost every page of his work. How delighted must be his readers with his *puns* and *pure wit!* For instance, "Thus endeth the first lesson—Thus endeth the second lesson—So much for the Bishop—Now let us hear the Priest—" Oh, how fine!! Not having his Magazine before me I may not have his words in exact order; but I have done him no injustice— The Christians Magazine is read by many of our Presbyterian Clergy, because it abounds with bitter invective against the Episcopal Church; but by many of the best men of their Communion, for its unabated rancor & total desertion of the Christians temper it is severely reprobated. I am happy to see yr determination not to pursue him in the Churchman's Magazine. You can fill it with much more popular & important matter; altho the prominent subject I am sensible is of the utmost consequence. Controversy with such an opponent is liable to degenerate into personal altercation.

It has occurred to me that our publication of the proposed work may be displeasing to Mr. Mesier & in consequence to yourself. Should this be the case it is not my wish to publish it.

With respect yr sert

John H. Jacocks.[1]

It is a curious fact that the influence of the formation of the great Bible Society in England was not perceptibly felt even among those Christian bodies who made Chillingworth's aphorism, "The Bible and the Bible only the religion of Protestants," the basis of their practice and profession, for more than four years. There is a tradition that among the Baptists of New York City there was formed, in December, 1804, a Bible Society

1. Hobart Manuscripts, Archives of the General Convention.

upon the English model, but there seems to be no definite knowledge of it, and their standard historian, Dr. Armitage, does not mention it.

The first movement for a Bible Society came from Philadelphia. Many of those well known for their religious integrity, their abundant philanthropy, their social distinction, and national reputation, held in the fall of 1808 several meetings to devise a plan for such an institution. Finally on December 12, 1808, a Constitution and By-Laws were adopted and officers elected.

The venerable Bishop of Pennsylvania accepted the presidency. On the Board of Managers were Churchmen, Presbyterians, Lutherans, Moravians and members of other "evangelical Churches." It was thought by those who formed the Society that all Christians could work together harmoniously in the distribution of the Holy Scriptures "without note or comment."

The name adopted was:

The Bible Society established at Philadelphia.

The direction of its affairs was entrusted to a Board of Managers, twenty-four in number, including Churchmen, Presbyterians, Lutherans, Moravians, and members of other Evangelical Churches.

The first Board elected was: Right Rev. William White, Rev. Dr. F. H. C. Helmuth, Ashbel Green, Joseph Pilmore, William Staughton, James Gray, Rev. Archibald Alexander, Thomas Ware, Philip F. Mayer, Samuel Helfenstein, Joseph Zerline, Jacob J. Janeway, Dr. Benjamin Rush, Mr. Edward Pennington, Peter Van Pelt, Robert Ralston, George Krebs, Lawrence Seckel, William Shufflebottom, Thomas Allibone, Francis Marker, Frederick Schucker, Thomas Montgomery, Benjamin B. Hopkins.

The preparation of an address setting forth its desires and aims was among its first acts. The diction is clear and polished and the argument for such a society logical, and, from the point of view of the writers, convincing. These extracts give its most significant passages. In some of its parts the well known style of Bishop White can be detected.

Address of the Bible Society.

The Bible Society, established at Philadelphia, solicit the serious attention of the Christian public to a short statement of the

origin and *design* of their institution, and of the consideration which they hope for the patronage of the pious and the liberal. It has been remarked that every good action or effort is valuable, not only from its inherent excellence and immediate effects, but because it may draw after it a train of beneficial consequences of endless extent. We hope this remark will receive some confirmation from the existence of this Society. Its origin is unquestionably to be attributed to the example offered and the efforts made by "The British and Foreign Bible Society" instituted in London about five years since. The plan of that Society, now that it is delineated and carried into effect, is seen to be so important, so practicable, and productive of so much good, that we hardly know how to account for the fact, that it was not sooner devised and executed. The example thus set has already been followed in several countries of Europe, and we trust will soon be imitated in various parts of these United States. From the time that it was known in this City, it attracted the marked attention of several persons accustomed to take an interest in whatever is calculated to extend the influence of revealed truth. (Page 3.)

It was immediately seen that the necessity for such an institution was the same here as in Europe, and that there was every reason to believe that if suitable exertions were made it could not fail of encouragement. The principal difficulty was to concert the most promising plan for rendering the contemplated charity extensively useful. Two systems were deliberately considered. One was to endeavour to form a large Association consisting of members selected from all the States in the American Union, to raise a common fund, and to distribute Bibles in every part of our Country. The other was to establish a Society on a smaller scale, in Philadelphia, the attention of which should be principally directed to the State in which the City belongs, and to those portions of the States of Jersey and Delaware which are contiguous to Pennsylvania. The latter system, on mature consideration, appeared in every view to claim the preference; and it has accordingly been adopted. A Society for the whole of the United States seemed liable to almost insuperable objections. (Page 5.)

The design of our Society has been partially explained in stating the origin. We farther remark more particularly that it is a fundamental Article of our Constitution that all the copies of the Bible which we distribute shall be separated from all notes

and commentaries whatsoever, and, except the contents of the Chapters shall contain nothing but the sacred text. It is therefore manifestly a design in which all denominations of Christians, without exception, may unite. Finally: As the Bibles to be sent abroad by this institution are purchased and distributed by an extensive union of Christian denominations, so a blessing on the use of them will constantly be implored, in a confederacy of earnest prayer for that end. This is stated not only as an animating consideration to Christians to lend a portion of their property to the furtherance of a design on which the smile of heaven will be thus generally and importunately sought, but to remind every donor, and every Christian who may read this address, of another and an important duty, incumbent on himself, the duty of preferring his fervent supplications to 'Him from whom cometh down every good and perfect gift,' that the grace of his Holy Spirit may accompany the gift of his word. (P. 9.)

It is only by this that our purpose, in the charity we recommend, can at last be fully accomplished. With a zeal then, more earnest than for any other object, we beseech our fellow Christians *to help us with their prayers;* their prayers that the friends of religion may cheerfully supply us with the means of widely distributing the Holy Scriptures; that we may be supremely influenced in all our doings by a regard to the Divine Glory and the best interests of mankind; and that every Bible which shall be given through our instrumentality, may prove to its possessor the word of everlasting life.

With these requests we commit our address to the candour of the public, and our undertaking to the protection and patronage of Almighty God.

Signed on behalf of the Society,

Wm. White, President.[1]

The Society at once met with popular favour, subscriptions were liberal, and as the consequence of letters of Mr. Robert Ralston to the British and Foreign Bible Society detailing the successive steps of its organization that Society on January 16,

1. An Address of the Bible Society established at Philadelphia to the Public; to which is subjoined the Constitution of the Society and the names of the Managers.

1809, made from its funds a donation of two hundred pounds to the first Bible Society in the United States.

The work done by the managers of the New York Society in a few weeks is shown in the proceedings of the adjourned meeting.

At a meeting of the Board of Managers of the Bible and Common Prayer Book Society, held in Trinity Church the 31st of May, 1809.

The Right Rev. Bishop Moore, President, the Rev. Mr. Jones, Rev. Mr. Howe, Rev. Mr. Chapman, Rev. Dr. Smith, Genl. M. Clarkson, Mr. Henry Rogers, Mr. George Dominic, Dr. John Onderdonk, Mr. Thomas Harvey, & the Rev. Mr. Lyell.

A letter was received from the Treasurer stating that he had received for the Society Five hundred & Seventy dollars.

The report of the Committee appointed to draw up rules and regulations for the government of the Society was then read and adopted, viz.

I. There shall immediately, and at every annual meeting of the Board of Managers, be appointed by the President a Standing Committee of Three members, who together with himself & Secretary shall carry on the correspondence of the Society; make the necessary purchases & distribution of Books, and aid and counsel the Treasurer from time to time in putting out at interest the monies coming into the fund of the Society.

II. The President shall call such occasional meetings of the Board of Managers as may be necessary for the conducting of the business of the Society, giving the requisite notice by the Secretary, or in case of the absence or death of the President, the Standing Committee shall be invested with the same power.

III. The Treasurer shall give such security to the Board of Managers every year, or as often as there is required, as the Board of Managers may judge sufficient for the faithful discharge of the trust reposed; and to be reposed in him, and he shall also, at each meeting of the Board immediately preceeding the annual meeting of the Society, exhibit his accounts for their inspection and approbation.

Resolved, That The Right Rev. Bishop Moore, The Rev. Mr. Chapman, The Rev. Dr. Beach, The Rev. Dr. Richard C. Moore,

and The Rev. Mr. Bartow of the Clergy, and Mr. Gulian Ludlow, David B. Ogden Esqr. Dr. John Onderdonk, and Mr. George Dominic of the Laity be added to the Committee appointed at the last meeting to solicit donations for the Society.

Pursuant to the first article of the rules and regulations for the government of the Society, the President appointed The Rev. Mr. Howe, Dr. John Onderdonk and Mr. Thomas Harvey, a standing committee until the next annual meeting who together with himself & Secretary are authorized to carry on the correspondence of the Society, make the necessary purchases & distribution of Books & consult the Treasurer from time to time in putting out at interest the monies coming into the fund of the Society.

The Committee appointed to solicit donations for the Society agreed to meet on Monday the 5th of June at 6 o'C—P. M. in Trinity Chh. of which meeting the Secretary was directed to notify them.

Adjourned. THO. LYELL, Sec.[1]

The members of the Society, and Churchmen throughout the State, had been so aroused by the address and forcible appeal it made, that the Society, at its annual meeting in 1810, was able to present an encouraging report, and from the experiences of a year devise a better method of distribution.

At a meeting of the Board of Managers of the Bible & Common Prayer Book Society, held in Trinity Church February the 14th, 1810.

Present, The Right Rev. Bishop Moore, Pres., The Rev. Mr. Jones, The Rev. Mr. Harris, The Rev. Dr. Hobart, The Rev. Mr. Howe, Mr. Gulian Ludlow, Mr. Thomas Harvey, Mr. Henry Rogers, Dr. John Onderdonk & The Rev. Mr. Lyell.

Whereas it is represented to the Board that the sum of 190 dollars is subscribed to the Society in Books;—Resolved, That the Books, thus subscribed be taken immediately for distribution, and that the annual contributions be applied to the permanent fund until that amount be made up.

Resolved, That the following rule shall be observed by the

1. Page 5.

Committee of distribution, in distributing the Bibles & Common Prayer Books & religious Tracts, viz, One half of the Bibles, Common Prayer Books, & religious Tracts to be distributed equally among the congregations of this Church in the State Situated without the City of New York; One fourth to be deposited with the Bishop for distribution in those parts of the State, which in his opinion may stand most in need of this aid, and the remaining one fourth to be deposited equally among the members of the Board of Managers to be distributed as they may think proper.

Resolved, That the Bishop be requested to transmit several copies of the address and Constitution of this Society to the President, or one of the vice presidents of the British & Foreign Bible Society, respectfully soliciting the aid of the said society to this institution, and stating that any grant of money would be faithfully appropriated to the purchase and distribution of Bibles only.

Adjourned. THO. LYELL, Sec.[1]

The Annual Meeting for 1810 was held in Trinity Church, February 27, 1810. The Minutes read:

After reading the constitution of the Society, and the proceedings of the different meetings of the Board of Managers, since its institution, The members present, agreeably to the third article of the constitution of the Society, proceeded to the election of Ten Laymen who, together with the Clergy of the Protestant Episcopal Church in the City of New York, shall compose the Board of Managers for the ensuing year,—when it appeared that Matthew Clarkson, Henry Rogers, Thomas Harvey, George Dominic, Jacob Le Roy, William Bayard, John Onderdonk, David B. Ogden, John Slidell, & Gulian Ludlow, were unanimously chosen.

On motion, Resolved, That the first article of the constitution of the Society be amended and that five dollars annually instead of two, be required in future of every person to enable him to be a member:—Two thirds of the members present voting in the affirmative, it was referred, agreeably to the Fifth Article of the

1. Page 7.

constitution, to the Board of Managers of the Society for a concurrent vote of two thirds of their body.[1]

Bishop Moore had been greatly interested in the development of this new agency. From his sermon preached at this meeting, in Trinity Church, on behalf of the Society, the necessity for it is plainly set forth.

In the course of his argument, he says:

If we be disposed to employ our time and our estate for the relief of our wretched brethren of mankind who are labouring under bodily disease, or any other temporal evil; with how much more readiness ought we to exert every faculty with which heaven has blessed us, in order to cure the maladies of their souls, to save them from the wrath to come? If our liberality be exerted in giving bread to the hungry, and clothing to the naked, how much more effectually shall we yield comfort to the poor, by putting into their hands the precious Word of God, and teaching them to rely on those consoling promises, by which they are encouraged to hope, that the short affliction of a moment may work out for them a far more exceeding and eternal weight of glory. Let cruel infidels attempt to wrest out of their hands this heavenly support; but let kind-hearted believers exhort them to hold fast a rod and a staff which will sustain them, even when they are passing through the valley of the shadow of death.

The present times demand extraordinary exertions, in order to enable the Word of God to run and be glorified, to dissipate the mists of ignorance and prejudice, and to warm the torpid hearts of fruitless professors with the flame of vital piety. Infidelity, with equal art and industry, is attempting to make inroads upon the Church of Christ. Be assured, while you are contributing to the support of truth in opposition to error; while you are endeavouring to prevail upon the ignorant to consider all Holy Scripture as written for our learning, and teaching them to pray, that "they may in such wise read, learn, and inwardly digest them, as to be induced to embrace and ever hold fast the blessed hope of everlasting life"; while you are thus furnishing an antidote to the poison which the infidel is diffusing round him; you not only discharge your duty as good Christians, but you act the part of most useful members of civil society. 'Anarchy, rapine, murder,

1. Page 9.

crimes of every sort decry Christianity as useless to mankind; because, with a stern look and tremendous voice, she denounces against them the judgments of Almighty God; but peace and happiness, truth and justice court her influence, and perpetually hail her as their best friend and surest support.

We, my Brethren, when contemplating our religious advantages, may well adopt the language of the holy Psalmist, "The lines are fallen unto us in pleasant places: yea, we have a goodly heritage." We live in the full enjoyment of all the ordinances of our religion, while many of our brethren, in the more uncultivated parts of our country, are not only deprived of the blessing of public social worship; but, it is to be feared, that many families are destitute even of a Bible, by which alone the rising generation can be best instructed in the duties which they owe to God and their neighbour. And are you not disposed to inquire, "What reward shall I give unto the Lord for all his benefits bestowed upon me?" While ye are receiving the cup of salvation, and drinking to the refreshment of our souls, let us express our gratitude by extending it to others who are fainting in the thirsty wilderness where no water is.[1]

The resolution to alter the first article of the constitution was agreed to on the special meeting held on March 3, 1810. (Folio 13.)

At the meeting of February 28, 1810, it was Resolved, that the following be added to the Bye-Laws, viz: There shall be a meeting of the Board of Managers of the Society, on the Wednesday in the week preceeding the annual meeting of the Society, when the standing Committee shall lay before the Board a statement of their proceedings during the past year.

Whereas a vote of two thirds of the whole number of the Board of Managers together with a concurrent vote of two thirds of the members of the Society present at the Annual Meeting is necessary to alter the Constitution of the Society; and that number of the Board of Managers not being present; Resolved that a special meeting be called for that purpose, to meet in Trinity Church on Saturday evening, the 3rd of March at 7 o'clock P. M.

1. A Sermon Preached before the Bible and Common Prayer Book Society of New York, in Trinity Church, February 27, 1810; and published at the request and for the benefit of the same. By Benjamin Moore, D.D.

Resolved, that the first article of the rules and regulations for the government of the Society be annexed by adding the words "be appointed by the President" so as to make it read: There shall be appointed by the President *or Chairman* a Standing Committee; whereas

Resolved, that the Sexton of St. John's (Mr. Wenman) be allowed Twelve Shillings for serving the notices, making the fires, and attending the Board of Managers of the Society at each meeting.

Resolved, That a vote of thanks of this Board be returned to the President (The Right Rev. Bishop Moore) for his sermon preached before the Society at their annual meeting, and that he be requested to furnish a copy for publication.

Resolved, That a committee of three members be appointed to wait on the Bishop to request a copy, and that the Rev. Mr. Howe, Dr. John Onderdonk and the Rev. Mr. Lyell compose that Committee.

Pursuant to the third article of the rules and regulations for the government of the Society, Resolved that the Treasurer be requested to give to Bishop Moore in trust for the Society, security in the form of Five thousand Dollars for the trust reposed in him.

The President agreeably to the fourth article of the Constitution of the Society appointed the Rev. Dr. Beach to preach at the next annual meeting.

CHAPTER III.

CONTENTS.

Dearth of Small Prayer-Books For Distribution — Books of 12mo and 24mo Printed in 1810 — Letter from Father Nash to Bishop Hobart — Annual Meeting of B. and C. P. B. Society in New York, February 28, 1811 — Report of Board of Managers — Rules Regulating Proportion of Bibles and Prayer-Books Passed — Meeting of February 25, 1812 — Report of Managers — French Edition of the Bible Recommended — Repeal of Bye-Laws — Letter from the President of the New Jersey Bible Society — Multiplication of Bible Societies in Cities and Villages — Letter from Father Nash to Bishop Hobart — Pastoral by Bishop Hobart on the Need of Teaching the Distinctive Doctrines of the Church — Insists on the Value of Distributing the Prayer-Book with the Bible — Pastoral Arouses Criticism in Many Quarters — Reply to Pastoral by "A Layman" — Another Reply by "An Episcopalian" — Letters to Bishop Hobart from Judge Emott and the Rev. John McVickar — Organization of the General Bible and Common Prayer Book Society of Albany and Vicinity — Letter from the Rev. T. Clowes.

BISHOP Moore's earnest words had their effect, seconded as they were by the enthusiasm of Dr. Hobart. In the midst of anxieties of all kinds, and notwithstanding the exacting duties of his parish, he gave to the Society time and anxious thought. The method of distribution was devised by him, though it was modified as occasion required.

There was at that time a lack of copies of the Prayer Book[1]

1. So far as known the only editions of the Prayer Book issued up to the year 1810, in New York and Brooklyn, are these:

1710. 12mo. N. Y. William Bradford, Printer.
1801. 8vo. Brooklyn, Thomas Kirk, Printer.
1803. 16mo. N. Y., for Wm. Durrell (George Forman, Printer).
1803. 24mo. N. Y., Samuel Campbell.
1803. 64mo. N. Y., for T. & J. Swords.
1805. 4to. N. Y., Peter A. Mesier.
1805. 16vo. N. Y., T. & J. Swords.
1806. 8vo. Peter A. Mesier.
1806. 12mo. N. Y., Alexander Ming.
1808. 24mo. N. Y., Campbell & Mitchell.
1810. 12mo. N. Y., T. & J. Swords.
1810. 24mo. N. Y., T. & J. Swords.

Copies are preserved in the Custodian's collection in the Church Missions House, New York.

suitable for general circulation. They were bulky octavos or very small twenty-four mos. It was not until 1810, possibly at Dr. Hobart's suggestion, that a book of convenient size and clear print was issued, which was admirably adapted for the purpose of the Society. It was in both twelve and twenty-fourmo form, and was issued by the old firm of Thomas and John Swords.

A letter from the Rev. Daniel Nash, whose title of "Father of the Church in Western New York" was justly earned by his abundant labour and privations in establishing and serving missions in the southern tier of counties of the State until they acquired strength and permanence, gives an excellent example of this method of work and the value of the Book of Common Prayer in such a field.

Rev. and Dear Sir:

The books you was so kind as to send me last year I have distributed and am happy to inform you that they apparently had a good effect, as they enabled us to perform the service with more solemnity. The Book of Common Prayer is the most useful Book; next to that an old Book entitled "The Poor Man's Help and the Young Man's Guide." If this could be distributed under the recommendation of our worthy Bishop (as it undoubtedly would meet his approbation), it would do much good. Your Companion to the Altar is used by people of the best information and highly esteemed by them. If you have books on hand to send into the country, I request you to send me some.

No people are in more need for vigorous efforts are made to shake the faith of almost every one. The task before us is unbounded. I am truly in want of your friendship in affording me all the means in your power to disseminate correct principles. But it is seldom I hear from the City, and know but little respecting the state of the Church. Could information be afforded it would be highly pleasing to, Rev. and Dear Sir

Your obliged friend,

Exeter, Otsego County, May 12th, 1810. DANIEL NASH.

So earnest and persistent were the exertions of those who managed the new venture of faith, so greatly was the need of Prayer

Books as well as of Bibles felt by the Missionaries and their flocks of pioneers in the "Western Country," as the region beyond Albany was called, that the funds of the Society grew rapidly and the treasurer in his report for 1811 made the very cheering announcement that the receipts had been $3,405. "This," says Dr. McVickar, "was a sum at that day unprecedented for such purposes."[1]

At the meeting of January 9, 1811, it was announced that the British and Foreign Bible Society had made the Society a grant of £100 sterling in Bibles. A note of thanks to the English Society was accordingly passed; and at the same meeting it was resolved. That the following be added to the Bye-Laws, viz.: "Besides the annual meeting, there shall be stated meetings of the Board of Managers of this Society, the last Wednesday in May, August and November, and the First in February in every year," of which due notice shall be given by the Secretary. (Folio 16.)

The annual meeting of "the Bible and Common Prayer Book Society established in the City of New York" was held in Trinity Church, on Thursday, the 26th February, 1811. The following Report of the Board of Managers was submitted to the Society.

It was, of course, the first object of attention with the Board to procure funds. For this purpose committees were appointed, in the different wards, to wait upon the members of the Episcopal Church residing in the city, and solicit their support. The work is still but imperfectly executed. Nevertheless, we have reason to be thankful that so considerable a sum has been procured. The following report of the treasurer will show the state of the funds:

The Treasurer of the Bible and Common Prayer Book Society has received, since the commencement of this institution, the following sums for the use of the Society, viz.

For subscriptions and donations	$2,848.50	
A collection in Trinity Church, Feb. 27th, 1810	191.84	
Dividends of stock in the Eagle Fire Company	211.50	—$3,251.84

1. The Professional Years of John Henry Hobart, D.D., being a sequel to his Early Years. By John McVickar, D.D. p. 183.

And has expended in the purchase of twenty-seven shares in the Eagle Fire Company, at different times, as per account rendered	$3,056.60	
Insurance on £100 sterling worth of Bibles, sent by the British and Foreign Bible Society, per do. do.....	24.70	—$3,081.30
The balance remaining in his hand is....		$170.54

The total amount of subscriptions, donations, and collections to this date, as far as returns have been received, is as follows:

Subscriptions of two dollars annually.....	$150.
Ditto of five dollars	60.
Ditto for life	1,950.
Donations	1,053.50
Collections in Church	191.84
	$3,405.34

Feb. 20th, 1811. GULIAN LUDLOW, Treasurer.

Besides this, the sum of 192 dollars has been subscribed in Common Prayer Books, most of which have been received and distributed. And the British and Foreign Bible Society, with their characteristic generosity, have granted us, in Bibles, a donation of one hundred pounds sterling. The books have not yet been received, but are expected every day.

By the constitution of the Society, the contributions at the time of subscribing, and the donations which may at any time be received, constitute a permanent fund, and are, of course, not subject to disbursement. The dispensable monies of the Society consist of the annual contributions, and the interest of the permanent fund. It will be seen, therefore, that the Society could not be in a situation to purchase and distribute books, until a year after the commencement of its active operations. This will account for the fact, that no purchases have yet been actually made. The managers, however, have voted an appropriation of the interest which shall have been received upon the permanent fund on the first of this month, and of the annual contributions of the past year, to the purchase and distribution of Bibles and Common Prayer Books in such proportion as the standing committee shall think proper. As soon as the annual contributions shall be re-

ceived, the committee will see that the appropriation in question be carried into immediate effect.[1]

Much of the success was due to the marked efficiency of the Managers.

At the meeting of December 2, 1811, it was on motion,

Resolved, That the rule relative to the distribution of Bibles, Common Prayer Books & religious Tracts be repealed, & that the following be substituted viz, That one half of the Bibles, Common Prayer Books & religious Tracts be divided equally, among the Managers for distribution, and the other half be deposited with the Bishop for distribution in those parts of the State which in his opinion may stand most in need of this aid.

Resolved, That the Treasurer be authorized to have the Bibles granted to this Institution by the British & Foreign Bible Society bound, and also to settle with Messrs. Swords their account of the 16th of August last against this Society.

Resolved, That the Standing Committee be directed to invest the disposable money of the Society, which may now be in the hands of the Treasurer, with whatever he may receive before the next annual meeting of the Society in the purchase and distribution of Common Prayer Books.

Resolved, That the Standing Committee be impowered to purchase Common Prayer Books upon credit, if they shall deem it expedient, to the amount of one hundred dollars to be paid out of the disposable monies of the Society of the ensuing year.

Resolved, That the Treasurer be directed to pay all accounts for incidental expenses brought against the Society.

Adjourned. Tho. Lyell, Secretary.

Without noisy declamation or frantic appeals the Society grew into the confidence of Churchmen. It was ready even then in its infancy, to respond to any calls upon it from any part of the United States, but was practically confined to the State of New York, where was the most promising outlook and where Dr. Hobart after his elevation to the Episcopate had developed a greater area to be covered by both men and that "silent missionary" the Book of Common Prayer. The annual meetings were occasions of great interest. These minutes show how the Society

1. The list of Donors and Subscribers to the Society at this time, will be found in the Appendix.

aimed to reach all classes of society and to train children in the way of truth.

At the annual meeting of February 25, 1812, the following gentlemen were appointed Managers for the ensuing year: Matthew Clarkson, Thomas Harvey, George Dominick, William Bayard, David B. Ogden, Henry Rogers, Jacob Le Roy, John Slidell, John Onderdonk, Gulian Ludlow.[1]

At the meeting held in Trinity Church, February 3, 1813—

The president informed the Board that arrangements were making to provide seats in the different Episcopal Churches in this City for the Children in the New York Free School, who belong to the Episcopal Church, and urged the propriety of the said Chidren being provided with Prayer Books from those in the hands of the managers of this Society,

Whereupon, on motion,

Resolved, That a member of this Board be appointed to make arrangements with those who have the superintendence of said Children, for the preservation and proper use of the Prayer Books which may be given them: and also to apply to the members of this Board, for the Prayer Books which they may have to be thus disposed of.

The Rev. Mr. Onderdonk was accordingly appointed.

However, at the next meeting, that of February 24, the Rev. Mr. Onderdonk stated to the Board that he was proceeding in the business for which he had been appointed at the last meeting, when he was informed that the Corporation of Trinity Church had granted a sufficient supply of Prayer Books for the purpose contemplated. It was thereupon

Resolved, That this donation from Trinity Church renders unnecessary any provision from the members of this Board. (Folio 35.)

At the annual meeting, March 2, 1813, the following gentlemen were appointed Managers for the ensuing year: Matthew Clarkson, Gulian Ludlow, George Dominick, John Slidell, Henry Rogers, Robert Troup, T. Harvey, David B. Ogden, Jacob Le Roy, John Onderdonk. (Folio 36.)

At the meeting of November 24, 1813, a letter was received

1. Folio 27. Mr. George Dominick's name is spelled in the minutes sometimes "Dominic" and at other times "Dominick."

from the Bible Society of New York on the subject of a French edition of the Bible, which was read & referred agreeably to the 1st article of the rules and regulations of this Society to the Standing Committee, to report thereon at the next meeting of the Board.

The next meeting was on February 2, 1814, when the Standing Committee to whom was referred the letter from the Bible Society of New York on the subject of a French edition of the Bible, Reported, That it be recommended to the Board of Managers to become Subscribers on the part of this society for 100 Copies of the said edition of the Bible, to be at the disposal of the Board of Managers.

On motion, Resolved, That the above report of the Standing Committee be accepted.

On February 23, 1814, it was, on motion,

Resolved, that the 4th & 7th Bye Laws be repealed, and that the following be substituted in their stead.

Bye Law.

One half of the Bibles, Common prayer books and religious tracts shall be distributed among the congregation in the Western District of the State, and among the Missionaries; and the other half shall be distributed equally among the congregations in other parts of the State, except those congregations which may be otherwise provided with Bibles and Common Prayer Books.

"At the annual meeting of March 1, 1814, the following were elected Managers for the ensuing year: Matthew Clarkson, Henry Rogers, Gulian Ludlow, Thomas Harvey, David B. Ogden, Jacob Le Roy, Robert Troup, George Dominic, John Slidell, John Onderdonk. (Folio 43.)

At the meeting of May 24, 1814, the Secretary presented to the Board a printed copy of the Semi-annual report of the Bible Society of Nassau-Hall, adopted at their Semi-annual meeting April 2nd, 1814. Ordered, that the Secretary be requested to send, in return, to the Secretary of the Bible Society of Nassau-Hall the printed copy of the constitution, and first report of the New York Bible and Common Prayer Book Society. (Folio 44.)

At the same meeting, a doubt having been suggested whether the letter of acknowledgment formerly requested by this Board to be sent by the Rt. Rev. Bishop Moore, then President of the

Society, to the British and Foreign Bible Society, had not been omitted in consequence of Bishop Moore's indisposition, it was,

Resolved, That if that has been the case, The Rt. Rev. Bishop Hobart be requested to address a letter to the British and Foreign Bible Society stating the circumstance, and returning the thanks of this Society for the donation of Bibles made by that body.

At the meeting of February 1, 1815, a letter was received from Mr. Boudinot, President of the New Jersey Bible Society, on the subject of appointing Delegates to constitute a General Association of Bible Societies in the United States.

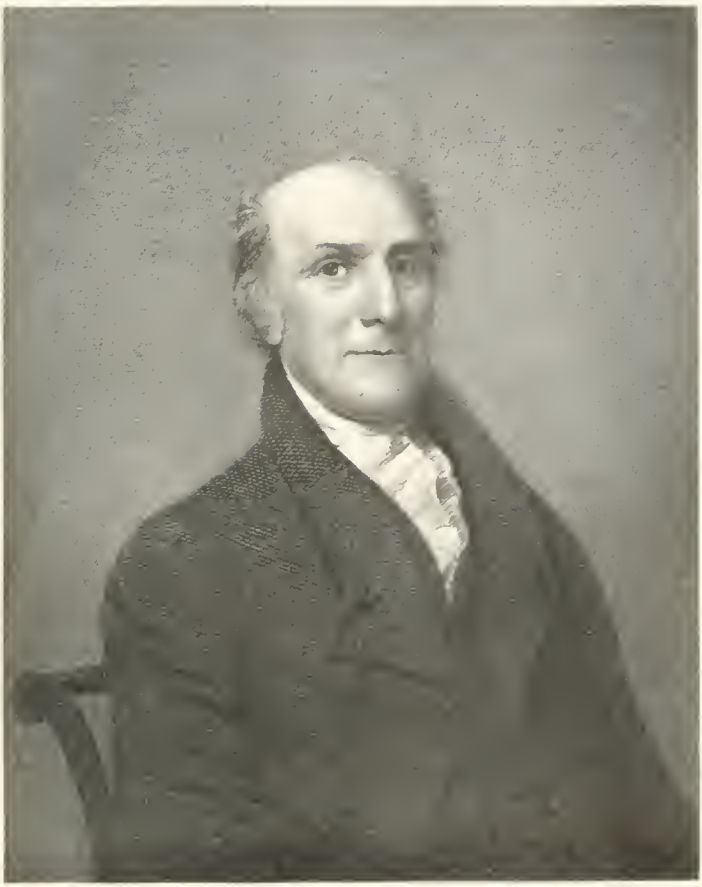
Whereupon, Resolved, that the President be directed to state to the President of the New Jersey Bible Society, that the design of this Society embracing the distribution of the Book of Common Prayer as well as the Bible, it is not expedient to appoint delegates for the purpose aforesaid. (Folio 46.)

At the annual meeting of February 28, 1815, the managers elected were: Matthew Clarkson, David B. Ogden, Gulian Ludlow, Robert Troup, George Dominick, Henry Rogers, Thomas Harvey, John Slidell, John Onderdonk. (Folio 48.)

At the annual meeting, February 27, 1816, the managers appointed were: Matthew M. Clarkson, David B. Ogden, Gulian Ludlow, Robert Troup, George Dominick, Henry Rogers, John Slidell, John Onderdonk, Isaac Carrow, William Bayard. (Folio 53.)

On April 15, 1816, The President laid before the Board "two communications from the Auxiliary New York Bible and Common Prayer Book Society, signed 'Benj. Haight. Corresponding Secry.' The one bearing date March 18th, 1816 (see papers on file A) informing of the Organization of that Society, and of the disposition of its members to cooperate with the parent Institution in any measure which may require their joint funds and to preserve a friendly intercourse in their ordinary operations:—The other dated March 21, 1816 (see papers on file B) gave information of the appointment of a Committee by the Auxiliary Society to enquire into the expediency of purchasing a set of stereotype plates for the Book of Common Prayer, and requested this Board (if it should think proper) to appoint a Committee on the same subject.

"Whereupon on Motion of Gen. Clarkson, Resolved unani-



MATTHEW CLARKSON

mously that the Standing Committee of this Board be requested to express to the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society the great satisfaction this Board feels on the organization of their Society, its best wishes for the divine blessing on their exertions, and its willingness to cooperate in any measure which may require the joint counsel or funds of the two Societies:—and also that the Standing Committee be requested to confer with the Committee of the Auxiliary Society on the subject of the Stereotype plates." (Folio 55.)

As Bible Societies multiplied both in cities and villages and reproach was cast upon those who were unwilling to join them as unevangelical, Bishop Hobart saw that plain words were necessary to explain the stand taken by himself and others. He viewed with alarm the avowed purpose of many of the Bible Societies to unite all Protestants in a common cause as an ignoring of essential differences of doctrine and polity. The effort to inculcate Church principles in the great mission field of the diocese was greatly nullified by this so-called spirit of charity and fraternal comity, as the correspondence of Bishop Hobart at this period fully shows. In this letter Father Nash unconsciously exhibits both his own prudence and Bishop Hobart's persistence. This is evidently one of those letters which urged the Bishop to present to the Diocese his "Godly admonition and advice."

Exeter, Otsego County, July 1st, 1814.

Right Rev. and Dear Sir:

Undoubtedly you will recollect that you urged me last year to establish a religious Society in the Western District, chiefly for the purpose of disseminating the Prayer Book. I then judged, perhaps erroneously, that nothing worthy of notice could be effected by any such Institution.

I had proposed it to some of the leading members of the Church, and they had appeared very indifferent whether any such Society was established. This led me to judge as I did. We have now an accession of Clergymen who are zealous in the cause of their Master and of His Church. I have assurance from more than one of them that they will lend all the assistance in their power. Some of the laymen think favourably of the plan.

To give it as much weight as possible I wish the Constitution

may be forwarded by you. All will then be ready to subscribe to it, and to afford their aid. This Society, altho extensive, will embrace many similar Societies in the Western District. An enquiry will then be made in every Church, in every family, and of all who can read, whether they are furnished with Prayer Books and whether they unite in reading aloud in public.

An address from you urging them to comply with their duty in that particular will do much good, thus a wonderful accession of strength will, in a short time, be obtained to the Church. We shall look to you, who, ex officio, will be our President, to urge forward the business. I will go as you direct me. I presume all will comply with alacrity.

On condition you appoint me to attend the institution of Mr. Clarke of Geneva, I shall have opportunity of conversing with most of the clergymen on the subject and the Society will be formed either then or when they attend the Convention.

Your obliged friend and servant,

DANIEL NASH.

Mr. Nash sent the Bishop this paper:

New Berlin
Capt Jabez Beardsley
Jonathan Hably

Unadella
Abijah H. Beach, Esq
Capt Thatcher

Curtis Noble
Isaac Hayes

Richfield
John Pringle
Capt John Smith

Chenango Point
Mason Whiting Esq

Sherburne
Willard Wilton
Attorney at Law

Hamilton, Madison County.
— Hubbard
Attorney at Law, son of the Rev. Doctor Hubbard of New Haven

Butternuts
Jacob Morris Esq
Capt Vine Botsford
Capt Amos Palmer

Members of Harmony Church, Butternuts

New Lisbon
Elnathan Noble Esq
Major Martin Noble
Cyrenius Noble

Windsor	*Cooperstown*
Capt Doolittle	Isaac Cooper
Titus Thomaston	John F. Ernst
	Wm. Jarvis Edson[1]

From Bishop Hobart's endorsement we know that this list was sent to him in October, 1814.

The urgency of the clergy and others in the "Western District," as expressed by Mr. Nash and some of the most earnest and judicious workers in that field, led the Bishop to consider the preparation of a pastoral letter explaining his views and giving his advice to the laymen of the Diocese in a way it could not be given by the parish priest.

Such a letter had never been issued in the Diocese of New York.

Some might cavil at the authority with which it came, since Dr. Hobart was only the Assistant Bishop, and both the retired Bishop, Dr. Provoost, and the Bishop of the Diocese, Dr. Moore, were still living. But to him the full charge of the Diocese had been committed and he felt the weight of responsibility for every one under his care. He knew that some excellent men, Churchmen of the old-fashioned kind whose sympathies were entirely protestant, and some who boasted of their breadth and freedom from narrow prejudice and bigotry, would oppose his godly counsel and advice. Conscious of his duty, Dr. Hobart did not hesitate because his ideas were unpopular.

His friend and biographer, Dr. Berrian, says: "The great indifference to the distinctive principles of the Church, even among many of our own people, from an ignorance of their nature and importance; the false notions of liberality prevailing among those who were better informed, and the general disapprobation at that time, among other denominations of a policy which was regarded as narrow, selfish, and almost intolerant, would have made such an appeal to the clergy themselves a bold and startling measure. But confident that he was right, and sure of their general support when the matter should be duly weighed, he determined to address himself to his people at large to whom it was still more new and strange. He always had a strong reliance on the good sense

1. Hobart MSS. Archives of the General Convention.

of the community, and was persuaded that the just and reasonable cause when properly supported would prevail over prejudice and error. In the present instance he was not deceived."[1]

Dr. McVickar, also a pupil and friend, says: "Though well aware how hostile at first sight the measure would appear to all other denominations, how easily it might be perverted to party purposes within the Church, and the outcry of 'bigotry' be raised against both it and him, though well aware, too, that it was a question in which he stood in the minority, perhaps a small one, certainly with the laity of his Church, and most probably even with his clergy, still he faltered not."[2]

In the Spring of 1815 the Bishop issued his long expected Pastoral Letter.

So completely did the Letter set forth the principles upon which he had consistently acted, so careful was he of the honour and welfare of the Church, and so full is it of truth, as necessary now as when first written, that it is almost fully incorporated into this History. Bishop Hobart's words and opinions are known to very few in this generation but they deserve both recognition and remembrance.

A Pastoral Letter.

Brethren,

By a Canon of our Church it is deemed proper that her Bishops should from time to time address Pastoral Letters to the People of their respective diocesses, on such subjects as may appear interesting and useful. The General Pastoral Letter from the House of Bishops at every General Convention seems in some degree to supersede the necessity of these particular addresses. There may be cases, however, in which addresses of this nature will be expedient and necessary. The present address is occasioned by the request of some of the clergy in the western part of the State. They propose forming a Society the principal object of which shall be the gratuitous distribution of the Bible and Book of Common Prayer, and they are solicitous that their

1. The Posthumous Works of Bishop Hobart. With a Memoir of his Life, by the Rev. William Berrian, D.D. Vol. I., p. 162.

2. Early Life and Professional Years of Bishop Hobart. By John McVickar, D.D. p. 373.

pious and benevolent design should be explained and enforced by the Bishop of the diocese in a Pastoral Address.

I comply with this request the more readily, from a wish to call the attention of Church people generally to the importance of establishing Bible and Common Prayer Book Societies, and of aiding these institutions by their contributions.

The present age is distinguished by the unparalleled efforts which are made for the distribution of the Word of God. The Bible alone contains that knowledge which is able to make us wise unto salvation, it reveals that mercy which extends pardon to the guilty, it confers that grace which is the source of holiness and virtue, and it confirms all the deductions of reason, and all the desires of nature concerning the state beyond the grave, by ensuring to us, on the promise of God himself, through his Son, our Lord and Saviour Jesus Christ, the hope of everlasting bliss. The sacred volume thus provides for "the life which is to come." It secures, also, the individual and general happiness of man in the life "which now is," controlling by its divine influence those passions which are the foes of man's peace; adorning him with those virtues which render his social relations beneficial and interesting, and a source of enjoyment to him; and, both in its injunctions and its sanctions, furnishing the civil government with means of commanding obedience, which no human authority, and no temporal sanctions can supply. In the distribution of the Bible then, the Christian is engaged in promoting the eternal salvation of his fellow men; and the patriot and philanthropist in advancing the best interests of his country and the world.

The members of the Protestant Episcopal Church who constituted the Bible and Common Prayer Book Society, were deeply impressed with the duty which seemed to call forth all the energies of the Christian world, of diffusing the knowledge of God's revealed will by the gratuitous distribution of the sacred volume which contains it. They were, however, naturally led, at the same time, to consider that the Book of Common Prayer contains the purest exhibition of that evangelical truth which the Bible reveals, and therefore resolved to devote their exertions to the distribution of this invaluable summary of divine truth and formulary of devotion in conjunction with that sacred volume whose contents it faithfully exhibits and whose spirit it has imbibed.

Accordingly a Bible and Common Prayer Book Society was

instituted in the City of New-York, in the year 1809, and soon after a similar institution was established in the City of Albany. It is perceived with pleasure that efforts are making for forming a Bible and Common Prayer Book Society in the western part of this State, and the earnest wish is cherished that societies of the same nature may be instituted in other places. It will be proper therefore to display the various considerations which justify and enforce the distribution of the Book of Common Prayer as well as the Bible by the same Societies.

The first consideration which enforces the propriety of the measure, is that *among Episcopalians there is a greater want of the Book of Common Prayer than of the Bible.* Few families belonging to the Church are destitute of a Bible; a single Bible may answer for a family, but in order to enable all its members to unite in public worship several Common Prayer Books must be provided.

In every place where there is an Episcopal congregation there may be some persons desirous of becoming acquainted with the principles and worship of the Church, and perhaps disposed to attach themselves to it, who are yet unwilling or unable to purchase a Prayer Book. Even where the head of a family of this description furnishes himself with a Prayer Book he may not have it in his power to purchase one for every member of his household.

These remarks apply with peculiar force to congregations recently formed and to new settlements. In such situations there are numbers destitute of Prayer Books, and destitute also of the means of procuring them. A missionary will labour under the greatest disadvantages in forming new congregations and in augmenting and establishing those already formed, unless he is furnished with Prayer Books for distribution. The argument therefore for the gratuitous circulation of the Bible founded on the fact that numbers are destitute of this sacred volume or unable to procure a copy of it, applies with even greater force to the Book of Common Prayer.

The distribution of this book, and also of the Bible, as joint objects of the same Society, appears proper, because *the connection is a natural and judicious one.*

Both these volumes exhibit divine truth, the one as the foundation, the other as the pure stream issuing from it; the one as the

divinely constituted standard, the other as the model approaching the nearest to it, of any human talents have framed; the one as the original code which contains the various commands of the Most High, and which alone as the law and testimony speaks with supreme authority; the other as the invaluable digest, in which the truths and precepts of the sacred volume are arranged in lucid order, set forth with the most perspicuous simplicity, embellished with all the graces of diction, and animated by the purest and most sublime fervours of devotion. It would be absurd, and indeed impious, to exalt the human compendium above the inspired original, but as Churchmen we deem it unnatural and injudicious to separate what are thus closely allied. We wish to send them forth in their natural and interesting union, by the blessing of Heaven to enlighten and to save the world.

The propriety of connecting the distribution of the Book of Common Prayer with the Bible as joint objects of the same Society derives great force also from the consideration that *in distributing the former we circulate in a conspicuous and interesting manner large portions, and those the most important, of the sacred word.*

We present the Bible at large, and with the Bible, in the Book of Common Prayer, an abstract of it, comprising, in the words of inspiration, a succinct but complete summary of the plan of redemption; of the character, the history and the offices of its Divine Author; of its principles, its duties, and its hopes—many of these the Psalter displays in the affecting strains of penitence, supplication, and praise. They are all fully exhibited in the Epistles and Gospels contained in the Book of Common Prayer.

These, while they lead us from the contemplation of the first Advent of the Son of God, in great humility, contrasted with his second Advent, in great glory, through the successive stages of his life, of his passion, and his resurrection, to the final contemplation of his work, by his Ascension, as our Intercessor and Ruler, to the right hand of the Most High, display also his divine power in the gifts and graces of the Holy Comforter, the incomprehensible glory of the eternal Trinity, and all the principles, duties and privileges of that great salvation which Jesus Christ proclaimed.

Many important passages of Scripture, establishing faith, or

enforcing obedience, are scattered through the various offices in the Book of Common Prayer. The authority, the nature, and the privileges of the sacrament of Baptism are set forth in scriptural language in the forms of administering that holy sacrament, and while the order for the Holy Communion proclaims the moral law in the words of God himself, delivered on the Mount Sinai, it addresses, from the hill of Zion, his penitent transgressor of that law, in the soothing language of the Saviour—"God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish but should have everlasting life."

In distributing the Book of Common Prayer, then we circulate the most interesting and valuable passages of Scripture lucidly and appositely arranged, so as to present not a perverted view of divine truth, but in simplicity and force the fundamental principles and privileges of the great Charter of our salvation, and the character and benign offices of its divine Author. It is not hazarding too much to assert that he who will read the portions of sacred writ contained in the Book of Common Prayer, and in the offices usually connected with it will become acquainted with every part of Scripture arranged in perspicuous and impressive order, which can be necessary to form his faith, to regulate his obedience, to inspire his hopes, and to guide his devotions. We distribute them, the Holy Scriptures in a manner best calculated to diffuse a knowledge of their sacred contents, when we distribute the Book of Common Prayer.

This will more fully appear from the further consideration, which renders this book a suitable companion for the Bible,—*that the Evangelical truths of Scripture are set forth in this book with clearness, fidelity, and force.*

I speak now of those truths which are considered fundamental.—the corruption and guilt of man, the divinity, the atonement, and the intercession of Jesus Christ,—and salvation through a lively faith in him, and through the sanctifying power of the Holy Ghost. To quote all the passages which set forth these doctrines would be to transcribe the Liturgy. They constitute the spirit that gives life to every page, that glows in every expression of this inestimable volume; they are set forth, not in a form addressed to the understanding, but in that fervent language

of devotion which reaches and sways the heart. Its opponents yield to it the praise of evangelical correctness. They think they bring the most decisive evidence of the want of evangelical fidelity in the preaching of the Ministers of the Church, when they assert it contradicts the Articles and Liturgy; that the pulpit is at variance with the desk. It is a singular glory of our Liturgy, that it is the only formulary which *all* Protestants acknowledge as a correct exhibition of evangelical doctrine. What greater service, then, can we render to a benighted and ruined world, than to circulate, in conjunction with the Bible, this admirable summary of its renovating truths? * * * * * * * * * *

But what are the objects of Bible Societies? The general object the distribution of religious truth—the particular object the distribution of the Bible. In Bible and Common Prayer Book Societies Episcopalians make provision for the distribution of the Bible, and thus discharge this part of their duty; and by providing also for the distribution of the Prayer Book, they fulfil the general duty of diffusing truth more effectually than by the circulation of the Bible alone. What particular reason, then, can be urged for their relinquishing the most effectual mode of diffusing religious truth, in order to unite in Bible Societies with other denominations of Christians? Is this measure necessary to accomplish their pious and benevolent designs? By no means.

Numbers, individual wealth, and a liberality worthy of praise and of imitation, render our aid unnecessary. Is the union of Episcopalians in Bible Societies with other denominations desirable and proper, because the only differences between them and us are on *subordinate and non-essential points?* Let me entreat your candour, my Brethren, while I point out the fallacy and danger which lurks under this specious profession of liberality. There are differences, there will be until it shall please the great Head of the Church to lead all his people to glorify him with one heart and one mouth. That all the differences among Christians are on points *subordinate and non-essential,* is an unfounded assertion. It is not demanded by Christian charity, for this very reason, because it is unfounded. Christian charity can never demand a sacrifice of the truth. It can never be inconsistent with Christian charity to obey inspired injunctions; and to "hold fast the form of sound words"; to contend earnestly for the faith once delivered to the saints; to keep the unity of the spirit; and to

abide in the fellowship of the apostles; by submitting to that ministry, which in pursuance of the power committed to them by their divine Master, they are constituted in the Church. What that form of sound words, that faith, that fellowship are Christian communities must determine for themselves. But this determination being made each member of that community is bound as well by the principles of social order as by the sacred claims of truth, not merely to act in conformity to this determination, but to justify and advocate it, until, he is convinced after full and honest inquiry that it is erroneous.

Christian charity is violated not by contending for what each individual deems the truth, but by conducting the contest under the influence of an improper spirit. In this alone consists that bigotry with which the advocate of controverted opinions is generally branded, however mild and catholic his spirit, and decorous and liberal his manner.

To apply these remarks to the case of Episcopalians. They are distinguished from other denominations, among other things by three orders in the ministry, Bishops, Priests and Deacons, which they declare have been since the apostles' times; and by a Liturgy, or form of prayer, which they think, is sanctioned by apostolic and primitive usage; and as to its materials, is in great part of primitive origin, and of unequalled excellence. Is it not a dictate of prudence, to decline associations which may insensibly weaken his attachment to these principles, and in which he may be compelled either to act inconsistently with them, or to engage in unpleasant collision with those who think differently from himself? It is certainly correct as a general remark that Christian truth and Christian harmony are best preserved when Christians of different religious communions endeavour to advance the interests of religion in their own way.

I am aware that the British and Foreign Bible Society, whose stupendous efforts have astonished and called forth the homage of the world, is established on a comprehensive plan, and includes in its bosom all denominations of Christians. But there may be particular reasons which render such a measure expedient in that country; and it would be easy to point out many circumstances which exempt the Episcopal interest there from inconveniences and dangers to which it would be here subject by the comprehensive plan. Yet so impressed were the members of the British and

Foreign Bible Society with the danger to which they would be exposed, either of committing their principles or of violating Christian harmony that they have taken the precaution of excluding entirely all religious exercises from their meetings. And it is a remarkable fact, that at the numerous auxiliary Societies there is no praying or preaching on any occasion. This precaution was doubtless designed to prevent the danger of those collisions which might arise from the variety of religious opinions and modes of worship.

But preaching and praying enter into the plans, it is believed, of all Bible Societies in this country. They seem to be constituted not solely for the purpose of distributing Bibles but with the view of uniting the various denominations.

In all associations of men professing different principles the most numerous will silently, gradually, but effectually bear sway and perhaps eventually absorb the smaller divisions, considering how numerous, respectable and powerful the Presbyterian denomination is in this country, and considering the general division between those who receive Episcopacy and those who are opposed to it, between those who adopt a liturgy and those who reject one, it is not difficult to determine with whom in any association would be the strength and advantage of numbers.

In all these associations the minority will glide insensibly into the larger mass unless they are constantly on their guard, and then their safety can be secured only by a tenaciousness which may incur the stigma of bigotry and interrupt unity and harmony. A profession of liberality pervades all such associations which renders it unfashionable, unpleasant and unkind for the Episcopalian to doubt the equal excellence of Presbytery and Episcopacy, of extempore worship and a Liturgy.

When Episcopalians are brought into this state of liberal indifference, if they are not prepared to renounce their principles, they are at least deterred from laying peculiar stress upon them, and from advocating and enforcing them. The power of habit is wonderful, and the progress is not difficult or uncommon from indifference to neglect, and even to dislike. * * * * * * *

Fidelity to our principles, and an earnest desire to preserve Christian harmony, seem to justify us in the separate management of our religious concerns. The important points of difference among Christians should never interrupt the harmony of

social and domestic intercourse, nor check the exercise of Christian benevolence.

We should always be ready to do homage to the talents and piety of individuals of all denominations and to the zeal with which their efforts are consecrated to the Master's glory and the diffusion of sacred truth. We wish to emulate them in this holy work, we wish to rise to efforts of equal power and effect, we wish to be co-workers with them in the extensive field of Gospel benevolence. We only desire to be permitted without the imputation of bigotry to proceed according to our own principles and views, perfectly persuaded that differing as it is our misfortune to do, with other denominations on many points of doctrine, Church order, and public worship, this separation of our efforts is the best mode of preserving our principles, and indeed of securing Christian harmony and charity. * * * * * * * * * *

Where is the Churchman who can be indifferent to the extension of his Church, who can refuse to contribute to the diffusion of that pure system of doctrine and worship contained in the Book of Common Prayer? Where is the Christian who has found in the Bible the words of truth and consolation, who is not animated with the desire to open to all men this divine fountain of life? What is the crime of withholding relief from the perishing body! What must be the crime of withholding salvation from the perishing soul!

My brethren, let not this crime rest on your consciences! Enjoying as you do the institutions of your Church, a system of divine truth, pure and evangelical, and means of grace apostolic and primitive, let not others less favoured excel you in efforts of liberality and zeal. You are equal to them in individual wealth, let them not go before you in the career of pious beneficences.

There must be an account given of your privileges; and remember, of those to whom much is given much will be required.

New-York, April 3rd, 1815. JOHN HENRY HOBART.[1]

The Bishop received the cordial approval of thoughtful

1. A Pastoral Letter to the Laity of the Protestant Episcopal Church in New York, on the subject of Bible and Common Prayer Book Societies. By John Henry Hobart, D.D., Assistant Bishop of the Protestant Episcopal Church in the State of New-York.

Churchmen, and of some not of this Church, both in letters and personal intercourse.

There was, however, much adverse criticism of the Pastoral in public and in private. "Charges of ambition, formalism, bigotry, and persecution were freely poured out against him. That these were made by men equally sincere with himself, there is no need to question; but that in truth they were unfounded, the event, and the knowledge of his private character may sufficiently show."[1]

The opposition soon found a champion in "A Layman," who wrote his "Strictures" with a very caustic pen and in a spirit of virulent bitterness. He dedicates his pamphlet to the New York Bible Society and the Auxiliary Bible Society. His criticisms are preceded by this Introduction:

Brethren,

The Bible Society of Britain first appeared a "radiating point in the bosom of the ocean"; it has risen like the sun in meridian splendour to warm, cheer, and bless the world. The spark enkindled in our Western hemisphere, already shines a star of the first magnitude, and darts its benignant rays to distant shores. The parent Society formed like the Church of the First born, whose names are written in Heaven, of Christians of every name, but bound together by one common ligament of love proclaimed the message announced by the angelic host. "Glory to God in the highest; on earth peace, good will towards men." They spread the news of salvation to the benighted nations, and received in their own bosoms a rich recompense of reward. Their progress has been uninterrupted, and they have given to the world a specimen, and but a specimen, of what Christians when united are capable of effecting.

You, brethren, are treading in their steps; breathing their spirit and contributing your exertions to the one great aim, you become partakers with them in their glory.

As a member of your Society I exult in my privilege; and in the ardour of affection for the cause, present to you my individual attempt to resist the spirit of disunion; that spirit assiduously hatched by the demon of party, and threatening the destruction of all those kindly and benevolent principles that have hitherto

1. Dr. McVickar's Early and Professional Years, pp. 379, 380.

marked the character of the Bible Society. I view with awful apprehensions, the approach of the fiend toward the fair garden in which Christians, by the sweetest exercise of mutual confidence and mutual forbearance, have partaken of its pleasant fruits, and been refreshed with the streams of that river which maketh glad the city of God.

I would raise my warning voice, and call on all who love our Lord Jesus Christ in sincerity, to rally round the standard of his Word, and hold it up to the nations in its native simplicity, purity and grace.

"Unadorned, adorned the most."

I would beseech them by all that is dear to the Christian heart, to repel the first suggestion of a spirit of discord; it is the spirit of the pit; and though it comes in the guise of an angel of light, should be challenged at the point of a spear. The following pages are designed to expose the fallacy of those arguments, which would persuade Christians that their principles are endangered by union! a sentiment so repugnant to every feeling of the Christian and every dictrine of the Gospel that it needs some disguise to shroud its deformity. It is hoped that its exposure will be sufficient to counteract its influence, and that the Bible Society may long continue the nursery of that fairest grace of the Christian character—CHARITY.

These extracts represent fully and fairly the force of his argument and the power of his invective:

STRICTURES, ETC.

"Divide and Conquer" is a maxim of universal truth; for as union of effort produces the most stupendous results, so scattered exertions, however well meant and however vigorous never can produce effects disproportioned to their cause, the stream cannot rise higher than its source. This a first principle, a fundamental law, felt and acknowledged by men in every age and country, and hence we find, wherever anything of magnitude is to be accomplished men have always resorted to the combination of their powers for its production. In this is seen the vast advantage of the social principle of our nature; and it exhibits, at once, the wisdom and goodness of God in bidding mankind from the

very necessity of their being, into one great whole where the weakness of each member is made the pledge of his attachment and the support derived from each individual to the common good creates a mutual dependence resulting in the harmony, the security and the happiness of all.

It may therefore be held as an axiom that whoever would seek to disturb this grand economy and interrupt the operation of this primary law of action, when directed to beneficial purposes is an enemy of the common good; and by whatever plausibility of pretext his designs may be covered, this single feature is of itself sufficient to detect the real character of the undertaking when ambition would trample on the rights of the people, and erect its standard on the ruins of liberty, its first approaches have uniformly been disguised. The inference from all these facts is plain: that whatever in its own nature has a tendency to prevent the joint exertions of men engaged in a good cause is to be regarded not only with suspicion, but with a determined frown; is to be met not only by mild response but resolute opposition.

It is with these impressions that I feel constrained from a conviction of duty to notice the attempts of the right reverend assistant Bishop of the Episcopal Church in this city, to draw off from the great body of Christians, engaged in the noble design of spreading the Scriptures, a large and respectable proportion of brethren in the Common Salvation, and to martial them under the banner of a particular sect. I have read with great attention all he has urged under colour of argument for unanimity, and zeal for the truth, in behalf of such a separation, and blush even at the recollection of its imbecility.

Coming from a person so distinguished for talents as this gentleman is allowed to be, it affords a conclusive proof of the badness of his cause, if indeed such a proof could be necessary. It matters not how desperate the attempt, advocates may always be found, whether influenced by local or personal interest, or swayed by prejudices or misled by erroneous conceptions; and hence it did not surprise me to find a second champion coming out on the same side, and echoing the same statements. . . . .

The first thing that must strike the reader of Dr. Hobart's letter is the caution with which his subject is introduced. He writes not to expose himself alone to animadversion, for attempting to draw off a tributary stream from pouring its waters into the

great river of life, whose majestic course he affects so much to admire; he is aware that such an attempt is most ungracious and accordingly raises a shield of unknown dimensions against which the arrows of rebuke and expostulation may strike innoxious, he is requested by some of his clergy in the western part of the state, to explain and enforce their pious and benevolent design, in a pastoral address; he does not indeed issue a papal bull; it goes for the present by another name, and is modestly styled a compliance with a request to explain and enforce the wishes of some clergymen of his own denomination, in their co-operation with a Society, originally set on foot in this city; thus drawing the circle in a manner well calculated to give the greatest effect to individual influence.

Aware, too, of the weight of objection which would lie against the proposed plan of separate interest, the prudent pastor prefaces it with a eulogium on the Scriptures; showing that the Bible provides for the life which is to come, and secures the individual and general happiness of man in this life; and also as the courtier, who means to deny a request first soothes the feelings by great civility and ardent professions of friendship; so this high commendation of the Bible is made the passport to still more exalted strains in favour of the Psalter, which have a direct tendency to impeach, if not the value of the Scriptures, yet at least the wisdom of their distribution unless accompanied by that invaluable digest, in which its truths are arranged in lucid order, set forth with the most perspicuous simplicity, embellished with all the graces of diction and animated by the purest and most sublime fervours of devotion. . . . . It is curious to see with what art he endeavours to involve the arguments for the Prayer Book with those which properly apply to the Bible alone; the feeble vine does not more closely twine itself around the majestic oak, than this frail production of poor worms of the dust is made to cling to the sacred Word of God, and, while it spreads itself over the trunk impedes the circulation of the vital current. . . . .

Can there be any longer a doubt as to the real design of this "Pastoral Letter"? Is it not manifest that it is prompted by a narrow jealousy that trembles for the fate of the hierarchy, if its members are allowed, in this country, the same liberty that they enjoy on the other side of the Atlantic, of meeting with other Christians in Bible Societies?—by the fear of being *absorbed*.

* * * * * * * *

God forbid that any consideration of policy, however speciously advanced, however cloaked by professions of respect and attachment, should operate in this our favoured land to divide the great Christian interest in the prosecution of so exalted a plan that any jealousy of sect should alienate the minds of Christians engaged in so august an enterprise; but animated by one spirit, and pursuing one aim, may their conduct demonstrate to all the world, that however divided by name, Christians are still one, brethren of one family, members of one body, heirs of one glory, and united to one living Head, are only emulous to show forth the praises of Him who hath called them "out of darkness into his marvellous light."[1]

A much more temperate "answer" was written by "an Episcopalian," of whom Dr. McVickar says that he was "one, who, if report rightly indicates the author, was the very last who should have found fault with an act of unpopular official independence in another, as being himself one whose whole course has exhibited the same conscientiousness in judgment, and fearlessness in duty with him whom he here opposed; whose motto like that of Bishop Hobart has ever been '*fiat justitia, ruat coelum.*' "[2]

He thus commences his "Answer," and sets forth the propositions he attempts to prove:

ANSWERS, ETC.

Right Reverend Sir,

Born and educated in the bosom of the Episcopal Church, I am not conscious of any feelings towards her form of government, her articles, or her rites, but those of veneration and affection. Deeply interested in whatever concerns my church, I have perused your late Pastoral Letter to her members, with all the attention due to a communication emanating from such a source; and regret to say, that the impression made on my mind, was, that it would tend to lower the character of the church over which

1. Strictures on a Pastoral Letter to the Laity of the Protestant Episcopal Church, on the subject of Bible and Common Prayer Book Societies. By John Henry Hobart, D.D., Assistant Bishop of the Protestant Episcopal Church in the State of New York. By a Layman. pp. 3-5, 7-9, 18, 19.

2. Dr. McVickar's Eearly and Professional Ycars, p. 379.

you preside, and by contracting the circulation of the Scriptures, affect, in some degree, the cause of religion itself. While, Sir, I thus candidly, and I hope not disrespectfully, express this opinion of your Letter, suffer me to say, that of the sincerity and purity of the motives which dictated it, I entertain not the slightest doubt.

There will, as you justly observe, be differences among Christians, "until it shall please the great Head of the Church to lead all his people to glorify him with one heart and one mouth"; and yo*r* are not now to learn, that on the subject of your Letter there are many and important differences among Episcopalians themselves; and what may seem more extraordinary, even among their Bishops. I shall not, therefore, I trust be deemed either presumptuous or disrespectful, in venturing to oppose sentiments sanctioned by your name, when it is recollected, that these same sentiments are discountenanced by a large portion of the bishops, clergy, and members of the Church in England, and by many eminent clergymen and laymen of the Church in this country.

I will endeavour, in the following letter, to establish these three positions, viz.

I. That the Prayer-Book was not designed, and is not calculated, to answer the purpose of a religious tract, to accompany the Bible in its universal distribution.

II. That in order that Episcopalians may be amply supplied with a book so necessary for them, Prayer-Book Societies should appropriate no part of their funds to the purchase of Bibles.

III. That it is the interest and duty of Episcopalians, to unite with their fellow-christians of all denominations, in spreading the knowledge of the Word of God.[1]

While maintaining the sentiment then prevalent that "it was the interest and duty of Episcopalians to unite with their fellow Christians in spreading the knowledge of the Word of God," and citing the very active work of Dr. Bathurst, Bishop of Norwich, for the British and Foreign Bible Society, "An Episcopalian" argues for exclusive societies for the distribution of the Prayer Book within the Church.

A reply was made to him by "Another Episcopalian," whom

1. An Answer to Bishop Hobart's Pastoral Letter on the subject of Bible and Common Prayer Book Societies. By An Episcopalian.

his biographer identifies with Bishop Hobart himself. After an expression of his satisfaction that the writer appreciates and loves his Prayer Book, he traverses the argument that it should not be distributed with the Bible by showing that it would be the readiest way to strengthen and cherish the attachment to the Church of those already favourably disposed to it. Placed in the hands of those "who object to our form of government and disapprove of our sacraments and rites, this would be one of the most effectual methods of giving them correct views of our principles, disabusing them of their prejudices and subduing their opposition."[1]

The Bishop considers at length the case of the heathen who may be perplexed with the variety of Christian teaching, who would find in the Prayer Book "the best key to the proper understanding of the Scriptures, improving and confirming the knowledge which the Bible gives of their Saviour, and at the same time furnishing them with the most affecting invocations to implore the mercy of that Saviour on their perishing souls."[2]

He thus continues: "One invaluable characteristic of our liturgy, is its admirable fitness, not only for worship, but instruction. It is not only a guide to devotion but a formulary of faith; a correct exhibition of evangelical doctrine, in language gratifying to the taste of the most refined, and level to the capacity of the most humble, enlightening the understanding and swaying the affections of the heart. Can a book unrivalled in its simple, correct and forcible display of the truths contained in the Bible, be an unfit companion to this sacred volume? The Prayer Book is the best religious tract that can accompany the Bible."[3]

The eulogium of the Bishop of Norwich for his "warm commendations" of the British and Foreign Bible Society draw forth from the Bishop this criticism:

"Christian liberality extends its charity not to opinions, but to men; judging candidly of their motives, their character and conduct. Tenacious of what it deems truth, it earnestly endeavours in the spirit of Christian kindness to reclaim others from error. But there is a spurious liberality whose tendency is to confound entirely the boundaries between truth and error.

1. "A Reply," as quoted, Dr. Berrian's "Memoir." Vol. I. p. 171.
2. Ibid.
3. Ibid.

"It acts under the influence of the maxim, not less pernicious, because it allures in the following harmony of numbers:

> "'For modes of faith let gracious zealots fight,
> He can't be wrong, whose life is right.'

"Christian unity is a fundamental principle of the Gospel and schism a deadly sin. But Christian unity is to be obtained not by a dishonorable concealment or abandonment of principle, where there is no real change of opinion, nor even by an union in *doctrine,* could such an union be sincerely effected, of religious sects who continue to differ in regard to the ministry of the Church. The Episcopalian believes, in the language of the Church: that Bishops, Priests and Deacons have been from the Apostles' times; that God by his providence and Holy Spirit appointed these Orders. He knows no Christian unity but in submission to this ministry. Judging the heart, and still less determining the final destiny of no individual, he deems it his duty to avoid and discountenance separation from this ministry which he considers the sin of schism, that sin from which in the Litany of the Church he prays to be delivered. He declines with mildness and prudence but with decision and firmness, all proffered compromises and associations which do not recognize these orders of the ministry, and which may tend to weaken his attachment to the distinctive principles of his own Church. He respects the consciences of others. He guards their rights, but he will not sacrifice or endanger his own. He defends and enforces these true principles of Christian unity which characterizes his Church.

"He does his duty and leaves the rest to God—in the prayer and in the belief that the gracious Head of the Church will, in his own good time, overcome the errors, the prejudices and the passions of men, to the advancement of Christian fellowship and peace; so that at length, the whole of his dispersed sheep shall be gathered under one Shepherd, Jesus Christ our Lord."[1]

With this reply the controversy ended for a time.[2]

It was very pleasing to Bishop Hobart that in several of the

1. Dr. Berrian's Memoir, p. 173.

2. The full title of the Bishop's pamphlet is: A Reply to An Answer to Bishop Hobart's Pastoral Letter on the subject of Bible and Common Prayer Book Societies: in a Letter addressed to the Author of An Answer, by Another Episcopalian.

counties of the Diocese Societies were now organized. These letters from Judge Emott of Poughkeepsie and the Rev. John McVickar, then at Hyde Park, show how the Dutchess County Society was formed.

Poughkeepsie, June 19, 1815.

My dear Sir,

An intimation of a wish on your part that I should engage in the formation of a Bible and Common Prayer Book Society for this county, would have been quite sufficient to have made me embark with all necessary zeal in the undertaking, and I needed not therefore the reasoning of the pastoral letter, for which I however thank you.

It happens that measures have already been taken by Mr. Reed and Mr. McVickar under your printed letter for an association and your plan will be carried into effect to the extent of your wishes. The opposition you have met with and which I fear has given you some uneasiness has made no impression here by those to whom it is known. Permit me to remind you that in aid to the Societies for the distributing the Common Prayer Book, measures should be adopted to have it printed in cheap form and in great numbers. The funds of the Societies in the County will necessarily be small and unless the most is made of them the benefit to be derived from the Societies will be nothing worth. I am not myself acquainted with any cheap and good edition of the book which remains in any considerable number, and I would suggest the propriety of getting up one or more new editions. If this is thought advisable my neighbour Mr. Potter who is one of our vestry may be induced to engage in the undertaking, and if he does it will be done well, expeditiously and cheaply.

Present my best respects to Mrs. Hobart and believe me to remain,

With the highest respect,
Yours most faithfully,
James Emott.[1]

Hyde Park, 5th July, 1815.

Right Revd. & Dear Sir,

. . . . . I am happy to inform you that we have organized

1. Hobart MSS. General Convention Archives.

a Bible & Prayer Book Society on the Principles you mention. I am this day just returned from attending its first meeting. Our Church has the honour of giving it its President in Dr. Bard, whose zeal & liberality for the Church I think deserved the compliment.

The alteration of the constitution of these Societies by making them Assistant Bible Societies, is a great practical improvement, it will render them more popular at any rate & satisfy the scruples of a great man.

The Rector of Saint Peter's, Albany, who was already active in the General Bible and Common Prayer Book Society of Albany and Vicinity, which had been organized soon after the parent Society in New York, now used his energy to promote a parish society. It was soon after formally organized and remained in active existence until 1830.

Albany, 12th August, 1815.

Gentlemen—

With great pleasure I forward you a copy of the Constitution of our Society: although it is expected that we shall reorganize this Spring under another constitution, or this somewhat modified. We have found some difficulty in not having the customary officers. We shall probably make the lieutenant Governor, President, and some of the clergy Vice Presidents, but put the whole under the patronage of the Ecclesiastical Authority of the Diocese.

During the last Winter and before, we have obtained a number of Prayer Books by way of presents from the Booksellers and others in the City, and have bought several hundred from Mr. Norman. We shall probably have need to purchase some this Summer. If we do, I will endeavour to induce the committee to purchase of you. I am sorry you did not send a greater number of the Forms of Prayer and Thanksgiving. We have had five hundred printed in this city.

In great haste, I am, Gentlemen,

Yours truly and sincerely,

Messrs. T. & J. Swords. T. Clowes.[1]

1. Hobart MSS. General Convention Archives.

CHAPTER IV.

CONTENTS.

The Rev. Barzillai Bulkley and the Flushing Bible Society — His Letter to Bishop Hobart — Effect of the Bishop's Pastoral — Formation of the Auxiliary New York Bible and Common Prayer Book Society — Its Constitution — Annual Meeting of the Parent Society, 1816 — Election of Officers — Meeting of the Auxiliary in Trinity Church — Address by Bishop Hobart — Purchase of French Bibles — Co-operation of the Two New York Prayer Book Societies — Stereotype Plates for Prayer Book Proposed — Their Manufacture — Discussions as to Advisability of a General Bible Society — Memoir on the Subject by William Jay — Meeting of Delegates in New York — General Bible Society Formed — Officers Elected — Constitution Adopted — Address to the Public — Address by Bishop Hobart — His Opposition to Churchmen Joining the Bible Society — William Jay's Reply to the Bishop's Address — His Appeal to Christians on Behalf of the American Bible Society — Effect on Churchmen of Bishop Hobart's Address — Letters from the Rev. Dr. James Abercrombie and "J. B. W."

THE Reverend Barzillai Bulkley, who was for many years the faithful Rector of St. George's Church, Flushing, on Long Island, describes with a keen sense of the humours of the situation, the manner in which the Flushing Bible Society was formed. The difficulties encountered in providing a basis for the common worship of various Protestant denominations are undoubtedly typical of those found elsewhere and amply confirm the opinion of Bishop Hobart that any union for such work was incongruous.

Flushing, 21 Sept., 1815.

Rt. Rev. and Dr Sir,

I write merely to state to you some circumstances which transpired yesterday at the Court House, relative to the establishment of a Bible Society. Various denominations met, and at the first outset some of the Presbyterians proposed prayer; it was objected to and they did not succeed:—but instead they agreed to have a portion read from the Bible. A Dutch clergyman was called on, and what was pleasing, he hit upon one of the Psalms contained in our Liturgy—*God be merciful unto us and bless us,* &c.

When they came to adopt a Constitution, they agreed in an article to have the meetings of the Society begin and end with a chapter in the Bible. This is all the religious exercise they are going to have, and I must say such an arrangement as this I could not help being pleased with.

After they got through the Constitution I came away, and what further they have done I do not know:—but it is my determination not to have anything to do with its management and direction—I shall only give my mite as an individual merely upon the principle of its being established upon the basis of the exclusion of any religious exercises but that of reading the Bible at the opening and close of the different meetings of the Society, and of its being an aid to our Bible and Common Prayer Book Society, as it will supercede the necessity of our purchasing such a large number of Bibles, and thereby enable us with our funds to procure a greater number of Prayer Books.

Viewing it in this light, Presbyterians, Quakers, &c., will aid our Bible and Prayer Book Society, although they may not be aware of it:—we shall put a greater number of Prayer Books into circulation.[1]

The glowing and heartfelt words of the Bishop in his Pastoral had upon the young men of the Church an immediate and lasting effect, and brought about one of the earliest laymen's movements in the American Church. Some of the young men of Trinity Parish with several from the other city parishes determined that they could effectively aid the cause of Prayer Book distribution, and that their money, energy and business ability, should be freely given for this purpose.

Among those active in this new enterprise for the Church were Clement C. Moore, Luther Bradish, Edward R. Jones, Cornelius R. Duffie, Wm. E. Dunscomb, David A. Clarkson, Dr. John Watts, Duncan P. Campbell, John H. Hill, Lewis Loutrel, David Austin, Ferris Pell, Alexis P. Proal, John Anthon, Jonathan Goodhue, Charles Nichols, Charles Keeler, Robert C. Barfe, Floyd Smith, Benjamin Haight, William Onderdonk.

Anyone who knows New York will recognize in this list the names of men who as Churchmen and citizens contributed

1. Hobart MSS. Archives of the General Convention.

largely to the religious and moral life of the city. John Henry Hill we know less as the pious layman than as that patient missionary, who in Athens revived the spiritual life of that ancient seat of civilization and organized the educational system of the present Kingdom of Greece.

After some preliminary and informal gatherings the meeting for organization was held on January 26, 1816, and this Constitution adopted:

CONSTITUTION.

Article I.

This Society shall be known and distinguished by the name of the *Auxiliary New-York Bible and Common Prayer Book Society;* and its object shall be to aid the "Bible and Common Prayer Book Society," established in the City of New York, in the year of our Lord, 1809, in the distribution of the Bible and Book of Common Prayer.

Article II.

Every person wishing to become a member of this Society must be proposed at a meeting of the Board of Managers; if no objection be offered, he shall be admitted; if objection be made, he can be admitted only by the vote of two-thirds of the members present at said meeting of the Board.

No person shall be admitted to the privilege of membership until he pays the sum of two dollars to the Treasury.

Every member shall also pay the sum of two dollars per annum, which shall entitle him to one Bible and one Prayer Book (or to three Prayer Books, at his option) annually. For every additional sum of one dollar and fifty cents per annum, a member shall be entitled to an additional Bible and Prayer Book.

The subscriptons shall fall due to the Society, and the Bibles and Prayer Books to the members, on the day of the annual meeting of the Society.

No book shall be delivered to any member until his dues be fully paid. And if such dues be not paid in less than one month after the annual meeting, the books apportioned to the delinquent shall be considered as forfeited to the Society. If the dues be paid, but the books not claimed in less than said month, they

shall (in this case also) be considered as at the disposal of the Society.

The sum subscribed by any member may be paid annually, semi-annually, or quarterly, at his option.

Provided, that those members who pay their dues in advance shall be entitled to their proportion of books at or after the time of payment within the above limitations.

Females who contribute the same sums as members shall be considered subscribers, and be entitled to books under the operation of the above rules.

Article III.

The business of the Society shall be conducted by a Board of Managers, members of the Protestant Episcopal Church, consisting of a President; a first, a second, and a third Vice President; a Corresponding Secretary, a Recording Secretary, a Treasurer, an Agent, and eighteen Managers, to be chosen by a plurality of votes of the members present at the annual meeting, to be held on the Festival of the Conversion of St. Paul, or on the following day, if that festival fall on Sunday, at such time and place as the Board may appoint, of which public notice shall be given.

The Bishop of the Diocess of New-York shall have an honorary seat at all meetings of the Board and Society, and shall be entitled to one-fifth of the Bibles and Prayer Books at the disposal of the Society.

Clergymen of the Protestant Episcopal Church, resident in the City of New-York, who may be members of this Society, shall be entitled to seats at the Board of Managers as honorary members.

The Board shall meet on the Wednesday next after their election, and at such other times (not less than once in two months) as they may appoint, and seven members shall constitute a quorum:—Provided, that one or more attending at the time and place of a meeting, regularly called, shall be able to adjourn.

The Board shall make all laws necessary for the government of the Society, and shall cause a statement of the receipts and expenditures of money, and of their proceedings generally, to be laid before the Society at the annual meeting. A copy of this report shall also be transmitted to the Bible and Common

Prayer Book Society of New-York, and another copy to the Bishop of this Diocese.

All vacancies in this Board, occasioned by the resignation or otherwise, between the stated meetings of the Society, shall be supplied by the Board.

Article IV.

The Constitution of this Society shall be unalterable, except by a vote of two-thirds of the members present at the annual meeting.[1]

In the meantime the parent society went on quietly with its work, rejoicing that such a helper had been given to it. At the meeting of the Managers held on February 7, 1816, the sum of $436.00 was voted to be expended in equal proportions for Bibles and Prayer Books.

The annual meeting is thus recorded:

February the 27th, 1816.

This being the day appointed by the Constitution for the annual meeting of the Bible and Common Prayer Book Society, the meeting was accordingly held in Trinity Church. The president took the chair. The report of the Board of Managers for the past year was read.

On motion, Resolved, That the said Report be referred to the Board of Managers to be disposed of as they may see proper.

The Society then proceeded to the annual election of ten laymen to be connected with the clergy of the Protestant Episcopal Church of this city as managers. The following gentlemen were chosen, viz: Matthew M. Clarkson, David B. Ogden, Gulian Ludlow, Robert Troup, George Dominick, Henry Rogers, John Slidell, John Onderdonk, Isaac Carrow, William Bayard.

Adjourned.

The Rev. Thomas Lyell, of Christ Church, who had served as Secretary from its organization, resigned his position at the meeting of the Board of Managers on the following day, and

1. From the Manuscript Archives of the Society, where it is entitled: The Constitution of the Auxiliary New-York Bible and Common Prayer Book Society. Established in the City of New-York. January 26th, 1816.

the Rev. Benjamin T. Onderdonk, of Trinity Parish, was chosen in his place.

The practical character of the new Auxiliary was shown in its immediate circulation of subscription books among the church people of the city. Solicitors were appointed for the several wards. They met with a generous and ready response both in securing annual subscriptions and donations as the lists[1] taken from the original records show. They will also serve to show the strength of the Church in the City of New York ninety-three years ago.

Upon the evening of Friday, March 8, 1816, the Auxiliary celebrated its organization by a service in Trinity Church, at which the Bishop preached and a collection was taken up which added $376.61 to the treasury of the Society.

The address of Dr. Hobart was one of his very best and is an essential part of the history of the times and of this Society:

ADDRESS, &C.

The circumstances connected with our present meeting are peculiarly interesting.

We are convened to celebrate the organization of an institution, which seeks to diffuse that religious truth which destroys the reign of error and sin; and, while it sheds celestial light on man's path in this world, conducts him to immortal glory. It may not be necessary to magnify the importance of any particular object of benevolence by contrasting it with others. But, undoubtedly, a peculiar lustre surrounds institutions which provide for that better life of man, which will endure when all that here interests him shall be buried in the silence of the grave.

But who are the individuals that, animated by the glow of sacred benevolence, are engaged in this meritorious work? Not only the ministers of the sanctuary, who, if they were indifferent to such designs, would basely desert the cause to which they are devoted by the most solemn engagements. Not merely the Fathers in Israel, who, it is to be supposed, could be more easily induced to withdraw from that world the vanity of which experience must have taught them, in order to advance plans that secure for themselves and their fellow mortals, imperishable

1. See Appendix.

treasures and durable enjoyments. Did I see only these engaged in the hallowed purpose of extending the blessings of the Gospel, gratifying as would be the scene, it would be only what could be reasonably expected. But when I look around me, and behold the younger part of society withdrawing from pursuits to them so promising, and from pleasures to them so fascinating, in order to bring their tribute to the altar of the Saviour; when I see them devoting to the glorious object of diffusing the truths and blessings of God's word, a zeal, an assiduity, a perseverance that leave far behind their fathers and their elder brethren, and even those from whom they have been accustomed to catch the spirit of religious ardour, my heart is filled with unutterable delight; and from my soul I bless them for their pious emulation, and implore on them the blessing of God.

But let not the institution which they have organized with so much judgment, in which they have engaged with so much zeal and perseverance, rest for its support solely on the impulses of feeling. Let us expose its design and its objects to the strictest scrutiny.

The object of the institution is, *the joint distribution of Bibles and Common Prayer Books.* Organized and promoted principally by young men, in aid of other institutions previously established, it is styled the *Auxiliary Bible and Common Prayer Book Society.* With a view to ascertain the necessity and utility of this institution, let us consider,

The general effect of institutions having for their object the distribution of the Bible and Common Prayer on the WORLD AT LARGE—on the CHRISTIAN CHURCH—on OUR OWN CHURCH in particular—and on the MEMBERS WHO COMPOSE THESE INSTITUTIONS.

* * * * * * * *

In translating, then, and publishing the Liturgy in conjunction with the Bible, and distributing them throughout the world, we follow the scriptural plan of evangelizing it. We present to them God's Word and God's Church. For the Liturgy contains and recognizes the doctrines of the Church, its ministry, and its worship. This is not the occasion for proving this point. They, however, who believe that the Liturgy does present the Christian Church as to doctrine, ministry, and worship, in its apostolic and evangelical form, ought to admit the duty, according to the

scriptural plan, of associating it with the Bible in the great work of evangelizing the world.

This is also the course *common sense* points out. In presenting to an individual an instrument of great length, of great variety of matter, written by different persons, in different styles, at a remote period; would not common sense dictate that a summary of its contents, sanctioned by the judgment of wise and learned men through a long course of ages, should also be presented? Is it in the nature of things possible, or is it the design of Providence that every man should form his religion solely from the Bible, without any aid or instruction? Is this a case in other arts and sciences; and is not Providence uniform in his operations? Let me not be misunderstood. I do not say that an individual, by the blessing of God, from the mere perusal of the Bible, cannot become convinced, on the ground of its internal excellence, of its divine origin, and acquire a knowledge of its leading truths. But my position is, that ordinarily it is not possible, nor is it designed by Providence, that *every* individual, without aid or instruction, should become convinced of the divine origin of the Scriptures, or form his religion from the Bible alone. He must have information of various kinds from others; and particularly he must have a summary of the truths contained in the sacred volume to aid him in his examination. Are not Catechisms for the young; more extended formularies of doctrine for those of mature age; confessions and articles of faith among all Christians, predicated on the principle that these summaries are judicious and necessary as guides and auxiliaries in the study of the Bible? Here, again, let me not be misunderstood. Let it not be supposed that I advocate the papal tenet of the infallibility of the Church, of the necessity of implicitly receiving her interpretations of sacred writ. What, indeed, the great body of Christians in every age, and in all places; what the universal Church, universal as to its *numbers,* to *time,* to *place,* has received, may be morally demonstrated, must be founded in the Word of God.[1] But this is very different from admitting the claims of a particular Church; as, for instance, the Church of Rome, to infallibility. * * * * *

1. This position is advanced and maintained in a work of *Vincentius Lirinensis,* translated and published in Reeves' Apologies.

Will it be said that the idea of distributing the Book of Common Prayer among all nations is chimerical? But what possible ground is there for such an assertion? May not this book be translated as well as the Bible? Must not the Heathen, when converted, have some formulary of faith and devotion? And what better formulary can be provided for them than the Book of Common Prayer? It enjoys the singular advantage for the purposes of universal distribution, that all Protestants acknowledge it to be pure in doctrine, and fervent and pathetic in devotion, however they may object to it as a form, and to some of its ceremonies and rites.

Do we place this book on an equal footing with the Bible, and contend for its universal and unchangeable reception? By no means. We place it next to the Bible as an invaluable digest of its truths, and exhibition of its institutions and worship. As such, we recommend its universal use and distribution. We offer it to the Heathen as a pure and admirable system, which may be traced, in its most important features, to the primitive times. But the Churches which may be established among them will have a right to prescribe their own formularies of faith and worship: and, of course, they may either adopt our Liturgy in its present form, or make such alterations in it as their views of propriety and expediency may dictate. * * * * * *

But, my brethren, these fields of benevolence we must necessarily at present leave to others—to those parent institutions in a foreign country, from which flow those perennial streams that make glad the desolate places of the Christian Church. Such are the wants of our own country, and of our own Church, that they far exceed all the resources of benevolence that have hitherto been brought into operation; and these wants are likely to increase with the increasing population and settlement of our country.

Let us proceed, then, to consider the effect of the Bible and Common Prayer Book associations in reference to Our Own Church and Country.

It ought to be our desire and aim that this Church should spread through every part of this immense continent. What, then, are the limits of your pious zeal and munificence? To diffuse merely the religion of the Bible considered in the *abstract,*

can be the ultimate aim of no denomination of Christians. They all connect the religion of the Bible with those particular truths and institutions which they deduce from it. You, my brethren, I trust, are solicitous for the extension of your Church, not from views contracted or sectarian; not from the feelings merely of religious partizans; but from a conviction that its doctrines and institutions are sanctioned by the sacred volume, and best calculated to preserve in purity and vigour its divine truths. You are desirous to spread the Bible, because thence your Church deduces the doctrines which she dispenses; and because to this holy book she refers her members as the standard by which to test her doctrines; and the divine source from whence must proceed spiritual strength and consolation. You are disposed to distribute the Bible to all who need it, because, like charity which you dispense to the sufferer, by whatever name he is called, for the relief of his corporeal necessities, this spiritual beneficence will convey the bread of life and the waters of salvation, to the hungry and perishing soul.

With respect to the *Book of Common Prayer* there is a peculiar and urgent call upon you. The distribution of it is essential to the progress and prosperity of our Church, as well as to the diffusion of the truths and ordinances of the Gospel, in what we conceive is their spiritual and most edifying form. * * * *

But the situation of those *members of our Church who are scattered through the new settlements of our country,* where there are no regularly organized Episcopal congregations, is peculiarly calculated to excite our sympathy and to arouse our pious zeal. The Episcopal *emigrant* whose lot is cast in a spiritual as well as a natural wild finds himself deprived of that evangelical worship by which, in a more favoured situation, he kept the unity of the faith, and worshipped the God of his fathers. You, who value the Liturgy as one of the ties that connect our hearts with God, and your hopes with Heaven, can judge what must be the feelings of the pious member of our Church who is in danger of being deprived of this inestimable service. Yet if the Episcopal emigrant were furnished with Prayer Books, he could not only enjoy the worship of the Liturgy in his family, but inducing others to unite in it, would thus, gradually, lay the foundation for a regularly organized congregation.

Unless attention is paid to the new settlements, which are rapidly becoming extremely populous, by sending missionaries and by furnishing them with a large supply of the Book of Common Prayer, the few Episcopalians who are now scattered there, will be compelled to connect themselves with other denominations of Christians; and our Church will be unknown in extensive districts, which will soon be ranked among the most important portions of our country. My young friends, here is a call on your sympathy, and a noble incentive to your pious zeal. The institution which you are now organizing, and from which similar institutions, we trust, will soon spring, will be the means of furnishing the members of our Church who are dispersed through the new settlements of our country, with that spiritual worship which is endeared to you and to them as the legacy of your Fathers; of Martyrs, and Primitive Saints; who, doubtless, in some of its sacred hymns, now pour forth their praises, in the resting place of the just. * * * * * *

In this view, gratifying are the hopes which may be indulged with regard to you, my young friends. With your efforts to distribute the Bible, we trust, your reverence for it will increase. While you bestow it to save the soul of a perishing brother, remember that you have souls to save to which this sacred volume must, through divine grace, be the means of salvation. You present it to him that he may find instruction, light, consolation, peace in its sacred pages. Do *you* not need these celestial blessings? And will *you* not seek for them in the sacred book to which you direct the attention and hopes of others?

You answer the entreaties of your fellow Episcopalians by the liberal gratuities of Prayer Books. They ask for this volume as the best human guide in the way of salvation, the best companion in the sanctuary of God, and the best safeguard against error in faith, and extravagance in devotion. And while you join in their commendations of it, and participate in their fervent affection for it, will you never use it as your guide to salvation, your safeguard from error, and your companion in the sanctuary of your God? Your benevolence furnishes others with the means of access to Heaven—take heed lest ye fall short of its glories; and while you contribute to the salvation of others, become castaways yourselves. * * * * * * * *

Go on, then, meritorious young men—our wishes, our prayers

shall go with you. The Bible and The Book of Common Prayer. Let this be your cacred motto.[1]

The distribution of them, by God's blessing, will be the means of shedding celestial light on a world dark and ignorant; and of bringing to the world disconsolate and dreary, the comforts of Heaven. The distribution of these may be the means of removing from the Christian Church the errors, corruptions, and divisions that deface and distract her; and of restoring her to purity, to order, and peace. Thus also will you be instrumental in the more immediate good, of diffusing in your own Church and country, the means of religious knowledge, grace, and salvation; and of saving that country from the curse of irreligion, profligacy and vice. To these objects devote your time—according to your ability, devote you wealth. Time and wealth employed in the cause of God and of the souls of men, will be returned to you an hundred fold, in the approbation of your own hearts, and in the blessings of eternity.

Go on—your labours shall not be solitary and unpatronized. Already you have received the liberal countenance of many of your seniors in station and in years. They must applaud your pious zeal—they must honour it. They will furnish you with the means of indulging it. I think I see a pledge of this in their presence on this occasion. I trust that we are all awakening to a lively and permanent conviction, that we ought not to be outdone

1. It will not follow from this position, that the Bible and Book of Common Prayer should *never* be distributed *separately*. They should be distributed *together*, where they are both wanted, and will be received; and in other cases, *separately*, as expediency may dictate. Among *Episcopalians*, and among those *friendly* to the Church, and those *inquiring* concerning its principles and worship, they can *both* be distributed. Among the *Heathen*, as has been shown in this address, they can also be jointly distributed. There is great propriety, indeed, in the Heathen being furnished with the *Liturgy* as a correct manual of faith and devotion, at the same time they are provided with a Bible. Among *non-Episcopalians*, who are *opposed* to our Church, or *indifferent* concerning it, it may not always be prudent or practicable to distribute the Prayer Book; and in such cases the bounty of Bible and Common Prayer Book Societies must necessarily be confined to the distribution of the Bible alone. The distribution of the two books as the object of the same institutions is the principle which is advocated in this address. The particular cases in which they are to be jointly or *separately* distributed, must be left to the exercise of a sound discretion.

by other communities of Christians in pious liberality and zeal. May I not indulge the hope that I shall find an evidence of this in the accession of members to your most laudable association, and in the contributions which this evening will be offered to it.

My brethren of the congregation—the cause that solicits you is the cause of God, of his religion, of his holy Church, of the temporal and eternal felicity of your fellowmen. Is there a heart that can be unmoved? Is there a hand that can be closed?[1]

Upon April 22, 1816, one hundred French Bibles, the purchase of which had been previously authorized, were reported to the Board of Managers as having arrived. They were deposited with the Bishop to be distributed in his discretion.

The intimate relation which was established between the parent society and the Auxiliary is shown by these entries upon the minutes during the spring and summer of 1816.

The President laid before the Board two communications from the Auxiliary New York Bible and Common Prayer Book Society, signed Benj. Haight, Corresponding Secretary. The one bearing date March 18th, 1816 (see papers on file A), informing of the organization of that Society, and of the disposition of its members to cooperate with the parent institution in any measure which may require their joint funds, and to preserve a friendly intercourse in their ordinary operations; the other, dated March 21st, 1816 (see papers on file B), gave information of the appointment of a committee by the Auxiliary Society to enquire into the expediency of purchasing a set of stereotype plates for the Book of Common Prayer, and requested this Board (if it should think proper) to appoint a committee on the same subject.

Whereupon, on motion of General Clarkson, resolved unanimously that the Standing Committee of this Board be requested to express to the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society the great satisfaction

1. Address delivered before the Auxiliary New-York Bible and Common Prayer Book Society, in Trinity Parish, in the City of New-York, on Friday, the 8th day of March, A. D. 1816, by John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New-York. Published by the request of the Society. New-York: Printed by T. and J. Swords, No. 160 Pearl-Street. 1816.

this Board feels on the organization of their Society, its best wishes for the divine blessing of their exertions, and its willingness to cooperate in any measure which may require the joint counsel or funds of the two Societies; and also that the Standing Committee be requested to confer with the Committee of the Auxiliary Society on the subject of the stereotype plates.

The Board adjourned until Monday next at 12 o'clock.

BENJ'N T. ONDERDONK, Secry.

(Folio 55.)

The President, from the Standing Committee, reported that that Committee had had a conference with the Committee of the Auxiliary New York Bible and Common Prayer Book Society on the subject of purchasing a set of stereotype plates for the Book of Common Prayer; and such facts in reference to the superior advantages of stereotype printing had been cited at that conference, as induced the Committee respectfully recommend to the Board to aid the Auxiliary Society in the purchase of the plates in question. The Committee further suggested the propriety of devoting to this object the sum that may be collected at the preaching of the anniversary sermon for this Society for the present year.

Whereupon, on motion, resolved unanimously, that this Board concur in the report of the Standing Committee, and will, in the way proposed by them, aid the Auxiliary Society in the purchase of stereotype plates of the Book of Common Prayer. (Folio 57.)

The Society ultimately appropriated the sum of $246.53 for the proposed stereotype edition of the Book of Common Prayer. The Auxiliary then devoted its whole attention to the supervision of the preparation of stereotype plates which were very carefully made at the establishment of Daniel and George Bruce, a firm noted for well finished work.

The plates were of sixteen mo. size, and the type chosen was of a size sufficiently large to be clear. It was the first attempt to make a Prayer Book which could be sold at a small price and yet be of convenient size.

Its title page is: "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal

Church in the United States of America: together with the Psalter or Psalms of David. Stereotyped by D. and G. Bruce, New-York. From the stereotype press of the Auxiliary New-York Bible and Common Prayer Book Society. New-York, 1816." 16 mo. pp. 318.

The discussion of the advisability of a general Bible Society, which should be for the United States what the British and Foreign Bible Society was for Great Britain, had been long and animated. Finally delegates were appointed to a convention to be held in the city of New York with authority to take action upon it. Mr. William Jay issued, just prior to the meeting in New York, a pamphlet entitled "A Memoir on the subject of a General Bible Society for the United States of America. By a Citizen of the State of New York. New-Jersey Printed in 1816." This "Memoir" contains a draft of a constitution for the proposed Society and is a forcible appeal on behalf of its necessity. Forty-seven delegates, duly appointed from the various Bible Societies in the Atlantic States, eight others not formally appointed, and four representatives of the Society of Friends, met in the Consistory Room of the Reformed Dutch Church on Wednesday, May 8, 1816. Among those sitting in the Convention were several Churchmen, including the Rev. John P. K. Henshaw of St. Ann's Church, Brooklyn, the Rev. Simon Wilmer, of Trinity Church, Swedesboro; Hon. Joshua M. Wallace, Senior Warden of St. Mary's Church, Burlington, New Jersey; Mr. William Jay, of Bedford, N. Y.; Mr. Joshua Sands, Senior Warden of St. Ann's, Brooklyn, and General Swift, of the same parish.

After an opening prayer by the Rev. Dr. Eliphalet Nott, the Convention organized for business. The Hon. Joshua M. Wallace was chosen President, and the Rev. Dr. John B. Romeye and the Rev. Lyman Beecher were elected Secretaries.

After some deliberation it was—

"Resolved unanimously, That it is expedient to establish without delay a general Bible Institution for the circulation of the Holy Scriptures without note or comment."

The Rev. Dr. Nott, Dr. John M. Mason, Mr. Samuel Bayard, the Rev. Simon Wilmer, the Rev. Lyman Beecher, Mr. Charles Wright, the Rev. J. H. Rice, the Rev. Dr. Jedediah Morse, Mr. William Jay and the Rev. Dr. J. Blythe were appointed a com-

mittee to prepare the plan of a Constitution of the said Society; and an address to the public on the nature and objects thereof.

Upon Friday, May 10, the Committee reported "the draft of a Constitution, which after reading as a whole and in paragraphs, was adopted unanimously."

The first Article was:

"This Society shall be known by the name of the American Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment."

The Committee also presented a draft of "An Address to the Publick," which after being "read in the same manner was also unanimously adopted."

Its opening sentences are:

"Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations. That there are in reserve occurrences of deep, of lasting, and of general import appears to be the common sentiment."

The address shows that under these circumstances the Christians of the United States should stand together in opposing the forces which may disintegrate the moral and spiritual weapon of the Holy Scriptures, and appeals to all Christians to unite in their circulation, without note or comment, in the current English version, throughout the country and in heathen lands. It justifies a General Society for this purpose and makes a strong plea for moral and financial support as Christianity was the main bulwark of the Republic. Among the thirty-six managers chosen were such stanuch Churchmen as the Hon. Rufus King, Mr. Joshua Sands, Dr. John Watts and others.

A meeting was held in the City Hall, on Saturday, May 11, when the Hon. Elias Boudinot, of Burlington, New Jersey, was elected President, and Vice Presidents for each State chosen.

The Hon. John Jay and General Matthew Clarkson represented, with the Hon. Smith Thompson, the State of New York, the Rev. Dr. John M. Mason was chosen Secretary for Foreign Correspondence, and the Rev. Dr. John M. Romeye, Secretary

for Domestic Correspondence, and Colonel Richard Varick was elected Treasurer.[1]

Bishop Hobart had foreseen that such an organization would be formed. He knew the eminence, the personal integrity, and purely benevolent motives of those who were its chief promoters. His biographer says: "Notwithstanding the imposing array of overwhelming numbers, of rank, talent, and influence, which that Society presented, he was neither intimidated nor silenced. The principles which he had before advocated, were now rendered still more unpopular by this general union in opposition to them. It not only had the cordial support of all the other religious denominations, but of some of the respectable clergymen and influential laymen of our own communion. But as the love of what he deemed the truth had always prevailed over his regard for popular favour he was only roused to a more vigourous defence of it, by the danger to which it was exposed. No man ever acted upon higher and nobler principles."[2]

Upon the very day upon which the officers of the American Bible Society were elected, he sent forth his warning cry and his godly counsel to the laity of the Church in New York in this "Address" first printed a periodical of the day.[3]

ADDRESS, &C.

My Brethren,

It appears from the public prints of this day that an "American Bible Society" has been organized in this city. Before you connect yourselves with this institution, permit me, in a sincere solicitude for the interests of our Church, and for the extention

1. These particulars of the organization of this Society are taken from its first publication, a pamphlet now rare: Constitution of the American Bible Society, formed by a Convention of Delegates held in the City of New York, May, 1816, together with their Address to the People of the United States; a Notice of their Proceedings and a list of their Officers. New York: Printed for the American Bible Society by G. F. Hopkins, 72 William Street. 1816.

2. Berrian's "Memoir," Volume I. p. 175.

3. Its full title is: An Address to Episcopalians on the subject of the American Bible Society, by John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York. New-York: Printed by T. and J. Swords, No. 160 Pearl-Street. 1816.

of the Gospel in its primitive purity, to call your attention to the following considerations: which the urgency of the occasion compels me to address to you through the same medium. Permit me to ask, What is the necessity for this institution? There are Bible Societies already, instituted in every part of the United States, and others are constantly organizing. These institutions, I presume, are fully adequate to all the purposes for which Bible Societies are wanted. The idea of a *National Bible Society*, which is in *fact*, to represent every part of this extensive country, is perfectly visionary. It will be, in its spirit and management, the Bible Society of the particular city or district where it is established. This is already proved by the circumstance that the persons named as managers of the "American Bible Society," with two or three exceptions, reside in the city of New-York, or its vicinity.

But what necessity can there be for another Bible Society in this city. There already exist here The *New-York Bible Society*, The *New-York Auxiliary Bible Society*, The *New-York Bible and Common Prayer Book Society*, The *New-York Auxiliary Bible and Common Prayer Book Society*. And, besides these, it is believed that there are Bible Societies or Bible and Common Prayer Book Societies in almost every county in the State.

What necessity, I ask again, can there be for the establishment of another; particularly in a city where four already exist? Zeal in a good cause is always commendable; but it is the nature of zeal, like everything else, which excites the passions of our nature, to run into *excess*. Is there any great object to be accomplished, to which these institutions separately are inadequate? Let any one of these institutions propose this object; and the others will cooperate in it to the extent of their means. This has been already done. The "New-York Bible Society" proposed the publication of a French Bible, and they received aid from other institutions. The New-York Bible and Common Prayer Book Society aided them, to a small amount, indeed, but with the utmost cordiality, and to the extent of their means.

* * * * * * * *

If, indeed, this National Society is to be national in any thing more than in *name*, it can be so only by delegation; and who will believe that gentlemen will come from every part of the United

States to the city of New-York, or any other city, merely to hear a report from the managers of a society, which they may all afterwards see in print? No, they must have some other business; some more powerful motive. The present measure of a national Bible Society, was proposed last year in the manner already stated, and then, and since, pressed with great zeal, by a respectable *Presbyterian* gentleman of New-Jersey. The present time of meeting was again so fixed as to happen about the time of the meeting of the General Assembly of the *Presbyterian* Church in Philadelphia, which will take place in a few days. And some of the most active members of the present Convention in this city are delegates to the General Assembly of the Presbyterian Church. But if there is no delegation sent to this society, at an annual meeting, it cannot be, in any sense, a national society. If the annual meeting takes place at any other time than about the time of the meeting of the General Assembly of the Presbyterian Church in Philadelphia, to which body clergymen and laymen come from every part of the United States, I venture to predict there will be no national delegation. And if the meeting should be held at the time mentioned, then, I venture to predict, that however others may be honoured with offices, the spirit and influence, and the credit of the institution will *eventually* be that of the very numerous and respectable *Presbyterian* denomination.

But if this denomination and others think proper to institute another Bible Society, you can have no objection to the measure. Indulge me while I state some further considerations which should deter *you* from engaging in it.

Your patronage, your wealth, your influence, and your exertions are wanted for similar institutions in your own Church. The "Auxiliary New-York Bible and Common Prayer Book Society," recently instituted by Episcopal young men, calls for the support and countenance of Episcopalians in this effort of commendable zeal. The "New-York Bible and Common Prayer Book Society" was instituted, it is believed, before any Bible Society in the United States. And though it has received very respectable patronage, yet its funds are by no means commensurate to the demands upon its benevolence. Its managers have only been deterred, by the pressure of the times, from an appeal to public liberality. Here then, Episcopalians are institutions

in your own bosom which need your patronage, your influence, and your bounty. By these institutions you may distribute the *Bible,* and, in addition to this, the *Liturgy* of your Church. These institutions need, and can usefully employ, all that you can spare for this species of benevolence. Why, then, should your bounty be bestowed upon others? * * * * * * *

Before any Bible Society was established in the United States the "New-York Bible and Common Prayer Book Society" was organized in this city, during the administration of the late Bishop Moore. The union of the Liturgy with the Bible as the object of distribution by societies consisting of Episcopalians, was the result of much serious reflection and consultation of that venerable Bishop with the clergy and others. The course then adopted by him, it has been deemed by his successor an act of duty to pursue; both in accordance with the opinion of the clergy of the diocess generally, and of many respectable laymen of the Church. It has appeared to them that Episcopalians, managing all their religious concerns by themselves, would be in no danger of unpleasant collision with others; of committing their principles in any degree; or in any measure relaxing a spirit of attachment to the distinctive principles of their own Church. This attachment may exist in perfect charity for others, and with due respect for their rights, and when it operates with zeal, firmness, and perseverance, experience proves that the Church will flourish—and in proportion as this attachment sinks into that "indolent indifference which some men dignify with the name of moderation," will the Church decline.—Those who instituted Bible and Common Prayer Book Societies were of opinion that an association of Episcopalians among themselves for religious purposes was the mode best calculated to preserve this distinctive attachment so essential to the prosperity of their Church. They considered that the spirit which pervades all indiscriminate associations for religious purposes, affects to place all denominations on the same level, and denounces all differences among them as non-essential, as the "Shibboleths of sect," as promoting "the views of party." Episcopacy, as their Church declares in her ordination services, is derived from "the apostles' times," and instituted "by God's providence and his holy spirit;" and her Liturgy they value as a preservative of evangelical doctrine, and sober devotion.

These are points of *difference* between them and others. And they were not willing to be placed in situations in which the inculcating these peculiarities should be considered as "pronouncing the Shibboleths of a sect," and as "advancing the views of a party." Their apprehension of danger from these indiscriminate associations to their Church, was not diminished by reflecting, that in all similar associations, it is the invariable tendency of the more numerous and more powerful party to break down the spirit, and the distinctive principles of the less numerous and less powerful; and that, therefore, while in England, the numbers, the wealth, and the influence of the Episcopal Church might, in an association with Dissenters, not only secure her from injury, but increase her numbers, th eeffect would be directly the reverse in this country, where the *Presbyterians* are by far the most numerous and most powerful. They also perceived that precisely by this *system of association* that respectable and influential denomination was amalgamating with itself, the various subordinate sects of Presbyterians, and the numerous body of Congregationalists, and was rapidly extinguishing the ancient peculiarities of the Dutch Reformed Church. Pure and apostolic as is our Church, she is to be preserved, under God, by the instrumentality of human means. In such circumstances, to fear these associations, seemed a dictate of prudence; and those, therefore, whose *duty* it was in the first case to act, and who feels the interests of their Church pressing on their conscience with awful weight, deemed it their duty to organize "Bible and Common Prayer Book Societies," and to urge Episcopalians to connect themselves exclusively with those institutions. These institutions have accordingly been established, two in this city, and others in various parts of the State. In order to excite a zeal in their favour, it seemed necessary that the principles on which they were instituted should be explained and supported; and in the discharge of my official duties, this has been accordingly done on various public occasions; I trust not in a manner incompatible with a sincere respect for the rights and opinions of others. * * * * * * * * * *

Their Bishop, and a great body of their clergy, supported by many respectable laymen, have advocated the institution of "Bible and Common Prayer Book Societies," and have called on Episcopalians to connect themselves *exclusively* with these in-

stitutions, believing great danger was to be apprehended from the contrary course, to the principles of the Church. Admitting that they were in error, is the error of such a nature as to demand decided opposition? If the course to which Episcopalians have been urged, involved any sacrifice of principle, no human regard ought to silence opposition. But in connecting themselves exclusively with "Bible and Common Prayer Book Societies" there can be no sacrifice of principle or of conscience. In this mode they may circulate Bibles, and follow, also, the scriptural and apostolic plan of extending, with the *Word of God,* the *Church of God,* as exhibited in primitive purity in the Liturgy. In this mode they will act in unison with many of their brethren, with the spiritual guardians of the Church in this diocess, and avoid the humiliating and injurious spectacle of a divided household. It was the *duty* of the guardians of the Church in this diocess to make known their views on this subject. They have done so, with much solicitude and reflection. Admitting they have been mistaken, is their mistake so fundamental as to demand the public and decided disapprobation and opposition of a respectable portion of their brethren of the Laity, of the same diocess?

Will this disapprobation and opposition advance their means of usefulness; hold them up to confidence and respect; remove all cause of triumph from those unfriendly to the Church; and tend to promote the harmony and prosperity of the diocess? "The beginning of strife is like the letting in of water;" and no one can calculate the strength of the flood, or the extent and deepness of its ravages.

Some Episcopalians have been placed on the board of managers, without their knowledge. An individual, who stands on the highest eminence of public and private worth, and whose name appears on this list, has not, it is believed, returned to this state. What course he may pursue, with regard to this Bible Society, it would be presumptuous for me to say.[1] But I deem it my duty to state, that the course adopted with respect to "Bible and Common Prayer Book Societies" received his decided approbation and countenance.

My brethren of the Laity—when I commenced writing this

1. The Bishop here refers to the Hon. Rufus King, then serving as United States Senator at Washington.

address to you, it was my intention that it should be anonymous. But I deem it more consistent with honourable frankness to annex my name. I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, he who knows my heart, knows, I trust, that the charge is unfounded. I think I am doing my duty—and my duty, "through good report, and through evil report," I ought not to fear to perform. I think I am doing my duty to my Master—to the Church, a portion of which, in his Providence, is entrusted to me—and whose interests I would most solicitously guard, in the firm persuasion that she is a pure branch of His mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world.

JOHN HENRY HOBART

New-York, May 11, 1816.

Writing evidently in some haste the Bishop in his desire to claim pre-eminence for the Bible and Common Prayer Book Society is led into an erreor of fact. The Philadelphia Bible Society was founded in December, 1808. The Author of "An Appeal to Christians of America, in behalf of the American Bible Society,"who was Mr. William Jay, makes effective use of this error. He, however, curiously enough, errs also in his dates by placing the date of the organization of the Prayer Book Society in October, 1809, whereas the records show that it held its first meeting on April 14, 1809, and was evidently organized prior to tha tdate. A few of the most pertinent portions of the "Appeal" are here given:

Let us now direct our view to Great Britain, where we are apt to suppose that the "darkness is past, and the light now shineth."

From an actual inquiry made by order of the Bishop of Durham, it was discovered that there were 5,800 families in that diocese without Bibles; estimating the rest of England and Wales in this proportion, they must contain 350,000*families* destitute of the Scriptures. * * * * * * * * *

Let us now look at home, and let us begin our inquiries with that section of our country, which is the most distinguished for the religious habits and information of its citizens. From the

estimates which have been made it appears that in 1814, one sixth part of the population of New England was destitute of the Scriptures.[1]

The report of the Connecticut Bible Society for 1812 informs us that there were more in that State without the Scriptures than the funds of the Society could supply; and let it be here remembered, that this Society is one of the oldest and ablest in the United States, and the State itself better supplied with Bibles than probably any other district of the same population in the world.

The Massachusetts Society, in their report for 1812, say, "when this institution was first proposed, there were some who objected that it was not needed: that the poor in this country are as well supplied with Bibles as the rich; but inquiry has proved the objections false. Many ministers who had the same impressions, have expressed their surprise at the want of Bibles in their Societies." In their report for 1813, they state that they had heard of "many settlements in Maine in which only *one* or *two* Bibles could be found." "On every side of us," say they, "are fellow-beings who want the best blessing God has bestowed on men." During the year preceding this report they had distributed 2,296 Bibles and 532 Testaments, and they declare that, "however improbable it may seem, this number was *needed*."

In 1809 the Philadelphia Society declared it to be their opinion that one-fourth of the families in this country were without Bibles. They state that the "deficiency of Bibles has been found to be much greater than was expected."

A few weeks since, 87 families in one ward in the City of New-York were visited, and 58 were found without Bibles.

In 1814 it was estimated that there were in the Mississippi Territory 5,000 families destitute of the Scriptures; 8,000 in the State of Louisiana; 10,000 in Tennessee; 12,000 in the Territories of Indiana, Illinois and Missouri; 13,000 in Ohio; and 30,000 in Kentucky; and so late as 1815, in many of the principal towns in the Western States andTerritories, there was not a Bible for sale! Surely, "darkness has covered the earth, and gross darkness the people." * * * * * * *

1. .Panopolist, x. 119.

But to love others besides ourselves, is the peculiar characteristic of Christianity; let us, therefore, inquire to what extent we have diffused the light of Revelation beyond our own borders. In order to send the Bible to foreigners, we must publish it in other languages than our own. It is believed that the American Bible Societies have not distributed the Bible in more than four languages, viz: English, French, Dutch, and German.[1] The exact number of Bibles which have been sent out of the country cannot be ascertained, but it is probable that, with the exception of some sent to Canada, scarcely any in any language have been sent beyond our own frontiers; and that the French, Dutch and German Bibles which have been distributed, have been given to those of our own citizens who speak these langauges.

Thus it appears, that since 1808, when the first Bible Society was established in our country, the Christians of the United States have, through the medium of their Societies, distributed not more, and probably less, than 150,000 copies of the Scriptures in four languages, and chiefly among their own countrymen. Such is our return to heaven, for the public and individual blessings we enjoy! * * * * * * * * *

Our Societies were not only unable to concentrate their funds, but were actually without any common plan of operation. The Connecticut Society sent Bibles into New-York; and the New-York Society into the Eastern States; the Eastern Societies sent Bibles into Ohio; and the Ohio Society into Louisiana. So far were our Societies from co-operating that they did not even correspond, and were often ignorant of the existence of each other. The report o fthe New-York Society for 1812 states that the Society had, in the course of the year, received a report from but *one* Bible Society. The next year, it seems, their correspondence was enlarged, for they then heard of the proceedings of as many as *three Societies.* The reports of our Societies afford ample evidence that they were generally better acquainted with the transactions of the British Society than those of Societies in their own vicinity. As our Societies moved in small and distinct spheres, their reports were, for the most part,

1. The Philadelphia Society imported a few Welsh and Gaelic Bibles, but their number was very inconsiderable.

destitute of interest and were seldom found beyond the confines of the district in which they were written. But while the reports of our Societies have not possessed sufficient interest to command general attention, the reports of the British Society, condensing the religious intelligence derived from its numerous auxiliaries and correspondents, are among the most popular publications of the age; have already passed through two editions and are read with avidity both in England and America; and several of them have been translated into foreign languages.

* * * * * * * *

There are three classes of persons who oppose this Society. The first consists of those who, either disbelieving the Bible, or being unwilling to be governed by its precepts, throw every obstacle in the way of its diffusion. The second embraces those who, from the purest and most conscientious motives, object to a national Society, because they doubt the possibility of carrying its plan into execution. The third class refuse to support the Society from a fear that it will diminish the numbers and influence of the particular denomination to which they belong. This class, it is believed, is confined exclusively to a small number of the Protestant Episcopalians; for although it was probable that many among the Roman Catholics will withhold their support from the Society, they will act from no hostility to this Society in particular; but in compliance with a common opinion of that Church condemning the indiscriminate use of the Scriptures. * * * * * * * * * * * * *

In addressing Episcopalians, the author addresses his brethren. Attached to the Episcopal Church, by the influence of parental example; by the prejudices of early education; by a firm belief in her doctrines, and by an unshaken conviction of the apostolic origin of her government; he rejoices in her prosperity, and laments whatever interrupts her harmony and lowers her reputation. An attempt has been made to induce you, my brethren, to believe that your co-operation in Bible Societies, and in the American Society in particular, will prove injurious to your Church. Whenever it shall be demonstrated that Bible Societies, in the pursuit of their legitimate object, the distribution of the uncommented Scriptures, will undermine the Protestant Episcopal Church, it will be the indispensable duty of every conscientious Episcopalian to abandon—not Bible Societies, but

a Church which, it will then appear, is not founded on the Word of God.

The only Episcopalian in this country, who has publicly, and in his own name, and on general principles, opposed the co-operation of Episcopalians in Bible Societies, and particularly in the American Bible Society, is the Bishop of New-York. It will therefore be paying but a proper respect to the rank and character of this distinguished prelate, to give his arguments a candid and deliberate examination.

No sooner was the American Bible Society organized, and before the address of the convention explaining their motives and views, or the constitution of the Society, exhibiting its nature, had issued from the press, than Dr. Hobart inserted in a New York newspaper an Address to Episcopalians, dissuading them from joining the new Society. Let us examine his arguments and see if they are sufficiently cogent to drive us from a Church which we have hitherto believed to be both scriptural and apostolic. We will state his principal arguments, in the order they present themselves in his Address, and in his own words.

* * * * * * * *

There is one evil consequence which the Bishop apprehends from this Society, and which he is himself labouring to produce; and this is, that the *credit* of the institution will eventually belong to the Presbyterians. At present the credit of establishing a great national Institution for the diffusion of the Scriptures, is divided between the Presbyterians and Episcopalians. The first proposal was made by the New-Jersey Bible Society, of which the President is a Presbyterian, and an Episcopal clergyman, Dr. Wharton, a Vice President. In the Convention which formed the Society, an Episcopalian presided, and several Episcopal clergymen and laymen were present as delegates. In the Committee which drafted the Constitution we find an Episcopal clergyman and layman. In the Board of Managers, and among the Vice Presidents of the Society are many of the most distinguished Episcopalians in the country. Which denomination is to enjoy the high credit of *supporting* the Society remains yet to be seen; but should the Bishop succeed in depriving it of Episcopal patronage, who ought to be blamed, should the *credit* of the Institution "*eventually* be that of the very numerous and respectable Presbyterian denomination?" * * * * *

As to the *manner* in which the Bible Society will endanger the Church, we must remain wholly in ignorance until the Bishop shall inform us; especially as we can hear of no Church, either in this or other countries which has suffered from these alarming associations.

"Before *any* Bible Society was established in the United States the New York Bible and Common Prayer Book Society was organized in this city."

Had this assertion been true, it is not easy to understand how it could affect the question at issue; but the fact is misstated, and haste and "excess of zeal" must be the Bishop's apology for his incorrectness. On the 12th December, 1808, the Philadelphia Bible Society was instituted; on the 11th May, 1809, the Connecticut Bible Society; and the 13th July, 1809, the Massachusetts Bible Society; and it was not till the month of October, 1809, that the "New-York Bible and Common Prayer Book Society" appeared; an antidote to the spreading influence of Bible Societies! * * * * * * * * * * * *

We have now examined the arguments of the Bishop, and have shown that many of them are founded on erroneous views of the constitution of the American Bible Society; and that, even admitting the soundness of the rest, it would at least be *good policy* in the Episcopalians to lose no time in connecting themselves with that Institution.

If in this discussion we have treated the opinions of Bishop Hobart with freedom, it ought to be remembered that the *time*, and the *mode*, which he selected for giving those opinions to the public invited freedom of remark. We have said nothing of the Bishop's motives, for whether good or bad, they could not affect his arguments; we are, however, too well acquainted with his character, and have too often witnessed his exertions in the cause of religion, to suspect for a moment, that they are any other than what he declares them to be; and we are fully persuaded that he differs from his venerable and right reverend associates, not in zeal for the glory of God, but only in opinion as to the best means of promoting it.

The effect of the Address and the Appeal seems to have been to stimulate the formation of Bible and Prayer Book Societies

in places where they did not exist before, and also to make some more decided in their determination to foster "the Bible cause."[1]

Dr. McVickar prints in his "Professional Years" two letters to the Bishop on this subject. One is from the learned Dr. James Abercrombie, one of the assistants of Bishop White in the United Churches of Philadelphia, whose sound judgment in ecclesiastical matters was universally recognized:

Philadelphia, May 29th, 1816.

Right Rev. and dear Sir:

I received two days ago a packet, either immediately from you, or transmitted, I presume, by your order, containing your Address at the interment of Bishop Moore, and two on the subject of your recently established Bible Society. I have read them with the same high degree of pleasure and improvement which I have always derived from your publications. I perfectly coincide with your opinion with respect to the duty and expediency of *our* (Episcopalians) connecting our Prayer Book with the Bible, as its true and proper companion and expositor.

Go on, my good Sir, in supporting, defending, and extending our Church. The prayers of its orthodox members will assuredly ascend to heaven in your behalf, and the blessings of its divine Head will as certainly await you both in this world and that which is to come. I most cordially thank you, my great and good friend, for your kind attention to me, and am,

With the most profound respect,
And sincere affection, yours
JAMES ABERCROMBIE.

1. An Appeal to the Christians of America in behalf of the American Bible Society, including a Defence of Its Constitution, a Number of Facts proving the Necessity of its Establishment, and an Answer to the Objections which have been made against it.

"The love of Christ constraineth us."—2 Cor. v. 14.

"Now I say unto you, refrain from these men, and let them alone; for if this counsel or work be of men, it shall come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."—Acts v. 38, 39.

By a Lay Member of the Convention which formed the Society. New-York: Published by A. T. Goodrich, No. 96 Broadway. J. Seymour, Print. 1816.

The other is from a gentleman whom Dr. McVickar designates as "J. B. W." but is evidently the distinguished Philadelphian, the Hon. John Bradford Wallace, a statesman and a scholar.

Philadelphia, June 8th, 1816.

Right Rev. and dear Sir:

I received, a few days since, through the hands of Mrs. McPherson the little packet you were good enough to send to me, and read the pamphlets which it contained with that interest and pleasure which I do everything which comes from the same pen. The arguments in favour of uniting the distribution of the Prayer-Book with the Bible I am not able to answer, nor have I met with any who could do it satisfactorily to me.

Far be it from me to limit the circulation of either, and, if only one could be distributed, no man can hesitate which it should be; but in a given number of books distributed in a neighbourhood, especially in new settlements a few Bibles and the rest Prayer-Books, would, probably, be more useful than the whole number being Bibles. We all know to what extravagances the people in most of our new settlements are occasionally led by the ignorance and fanaticism of itinerant preachers. With the Prayer-Book in their hands, in which the doctrines of the Bible are succinctly and clearly displayed, *especially with it to pray from*, there would be no great danger of their going much out of the way. Besides which it is the best substitute for living teachers. Truly "the Liturgy preaches."

Your dissertation, by way of appendix to the Address at Bishop Moore's funeral, gave me much satisfaction. It establishes the position it undertook to establish, most clearly. I always knew it to be a doctrine of our Church but never before had it fully and satisfactorily explained.[1]

I wish much to see your sermons upon baptism which you have promised us.

With great esteem and affection,

J. B. W.[2]

1. The doctrine of the intermediate state.

2. Early Years of Bishop Hobart. p. 420.

This letter does not appear to have been preserved as it is not among those in the General Convention Archives, so far as research has been made.

CHAPTER V.

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CHAMPIONING the cause of Bible and Prayer Book Societies the Rev. Lewis P. Bayard, Rector of Trinity Church, Newark, delivered an Address before the Newark Female Bible and Common Prayer Book Society, at the adoption of their Constitution, May 23, 1816. This Address was subsequently printed. In it he sides with Bishop Hobart, and cites authorities and arguments in favour of Liturgies and precomposed prayers. He says in conclusion:

"Convinced of the excellence of that Liturgy which we use in our Churches, of its soundness in Doctrine, and its admirable solemnity and propriety in the worship of the sanctuary; you will not hesitate to send it forth with the Bible, to assist by the blessing of God, the uninstructed and unenlightened in the important development of divine truth, and to stand among the people as a *witness* of the primitive faith, and the Apostolic orders of the Ministry."[1]

1. Page 16.

The Address of Mr. Bayard was noticed by Mr. William Jay, in a pamphlet entitled "A Dialogue between a Clergyman and a Layman on the Subject of Bible Societies. By A Churchman. New York: Published by the Author. 1817." This pamphlet is bound up with the volumes of pamphlets issued by Mr. William Jay and now in the library of Bedford House. As the selection of the pamphlets and their binding was done by Mr. Jay himself we are thus enabled to assign the right authorship to many pamphlets now very rare and scarce. The writer of this History desires to take this opportunity of expressing his thanks to the present owner of Bedford House, Colonel John Jay, for his courtesy in placing at the writer's disposal pamphlets, documents and correpondence belonging to his grandfather.

In the "Dialogue" the witer naturally makes the Layman have the best of the argument. The Clergyman takes the side of Bishop Hobart and the Prayer Book Societies, while the Layman espouses the cause of the Bible Societies. Towards the end of the Dialogue Layman says:

"If Mr. Bayard and Dr. How may without sin utterly contemn and set at defiance 'the godly admonitions of the Bishops of the Church, and represent that effort in favour of which the Bishops declare themselves called forth by the high duties of their station to bear their testimony, the one as an attempt to separate what God has joined; and the other as an unscriptural plan to diffuse the light of religious truth; why may not I take the liberty of consulting my conscience, and in obedience to its dictates, to reject the advice of a single Bishop, and to follow the advice and the example of all the rest?"[1]

Among the other pamphlets now at Bedford House is one entitled "Some Questions and Answers on the Subject of the American Bible Society. By A Clergyman. New-York: Printed for the Author, by Van Winkle and Wiley, No. 3 Wall-Street. 1816." This was probably written by the Rev. Samuel Nicholls, who became Rector of Bedford in 1817, as it bears throughout marks of Mr. William Jay's style. The only other clergyman who might have written it is the Rev. Dr. Milnor, but he had an individual style of his own.

The writer devotes most of his space in replying to the argu-

1. Page 26.

ments adduced by Dr. Hobart in his "Address to Episcopalians." He quotes also from an "Answer to Presbyter by An Episcopalian," a pamphlet which the present writer has been uable to find.

At the Annual meeting of the New York Bible and Common Prayer Book Society, February 15, 1817, the Secretary laid before the Board the following documents received by him in his official capacity:

"The Second Report of the Female Bible Society of Philadelphia."

"The Third Annual Report of the Bible Society of Frederick County, Virginia."

"List of Bible Societies in the United States of America."

"The Second Annual Report of the West Chester Auxiliary Bible Society."

"Second Annual Report of the Board of Managers of the Fredericksburg Bible Society."

"An Address delivered before the Newark Female Bible and Common Prayer Book Society, May 23, 1816, by the Rev. Lewis P. Bayard, A.M., Rector of Trinity Church, Newark."

"Second Report of the Trustees of the Connecticut Reserve Bible Society."

"Constitution, Address and First Report of the Bible Society of Delaware."

"Circular from several members of the New York and Auxiliary Bible Societies informing of those Societies having engaged Stereotype plates of the Holy Bible."

"Sixth Report of the Board of Managers of the New York Bible Society."

"The First Report of the Saratoga County Bible Society."

"Fifth Annual Report of the Board of Managers of the Orange Bible and Tract Society."

"The First Annual Report of the Providence Auxiliary Bible Society."

"The Second Annual Report of the Female Auxiliary Bible Society of Baltimore."

"The First Report of the Bible Society of Rensselaer County."

"Report of the Directors of the East Tennessee Bible Society."

"Seventh Report of the Board of Managers of the New York Bible Society."

"Report of the Bible Society of North Carolina."

"The Fifth Report of the Directors of the Oneida Bible Society."

"The Eighth Report of the Bible Society of Philadelphia."

"Seventh Report of the Connecticut Bible Society."

"The Secretary also read a letter (see papers on file) from Mrs. Eliza Dugan, Secretary of the 'Protestant Episcopal Female Society of Baltimore,' giving information of the establishment of that Society for the purpose of distributing religious tracts, and the Book of Common Prayer." (Folio 60.)

The Secretary from the Standing Committee submitted, February 19, 1817, the following resolutions recommended by that body to the adoption of the Board:

"Resolved that a set of stereotype plates of the Book of Common Prayer, of the octavo size, be procured by this Society; and that the Standing Committee be authorized to have this resolution carried into effect."

"Resolved, that the following be added to the rules and regulations of this Society; viz: Any person contributing the sum of One Dollar to the funds of this Society, shall be entitled to one Bible or one octavo Prayer Book; and for every additional contribution of One Dollar, an additional Bible or Prayer Book. The Octavo stereotype Prayer Books to be distributed only to contributors as above directed; and to Auxiliary or other Bible and Common Prayer Book Societies on the same terms."

"Resolved, that it be proposed to the Society to alter the first article of the Constitution, so that every person who contributes $1 or more per annum, shall be a member of the Society." (Folio 63.)

These resolutions were respectively adopted.

The Board of Managers presented this as their

Seventh Annual Report.

On the recurrence of the anniversary of the New York Bible and Common Prayer Book Society, the Board of Managers have again the pleasure to remind her of the part she is bearing in the characteristic efforts of the present day, which are so largely promoting the interests and glory of the Church of the Redeemer. What can more properly comport with the encouraging spirit of the times, than diffusing the words of everlasting life, and a knowledge of the primitive constitution,

doctrines and worship of that Catholic Church, whose universal reception and evangelical influence among men is to constitute the blessed reign of millenial glory; and whose exalted hallelujahs, in its triumphant state, are to celebrate the eternal praises of God and the Lamb! With this animating view of the character of their institution the Board respectfully submit to the Society a report of their proceedings during the past year.

The permanent fund of the Society has received but little augmentation during the past year, in consequence of a large donation to the Auxiliary New York Bible and Common Prayer Book Society. Still it has somewhat increased, and now amounts to the sum of $4,301.89.

During the past year 340 English Bibles, and 570 Prayer Books have been gratuitously distributed.

One hundred French Bibles, mentioned in the report of last year, as having been purchased, have been placed with the Bishop to be disposed of by him. Some of them have been given to Mr. Eleazar Williams (who is employed by the Church in this Diocese as school master, catechist, and lay reader to the Indians), to be distributed among the Indians on the borders of Canada, and in that province, where the French language is generally better understood than the English. The Rev. Mr. Peneveyre, Minister of the French Church du St. Esprit, in this city, has also been authorized by the Bishop to apply for any number of those Bibles which may be usefully distributed by him.

The sum of $246.53 has been granted to the New York Auxiliary Bible and Common Prayer Book Society to aid them in the purchase of a set of stereotype plates of the Book of Common Prayer.

At a late meeting of the Board of Managers the sum of $430 was voted for the equal purchase of Bibles and Prayer Books, to be gratuitously distributed according to the established rules of the Board on that subject.

A resolution has lately passed the Board to procure stereotype plates of the Book of Common Prayer of the 8vo size.

The Board has been for some time deliberating on measures for the augmentation of the funds of the Society. The situation of our country, and various circumstances connected with it, have led to the postponement of this business from time to time;

but the Board hopes that some effectual plan will soon be adopted for the accomplishment of so desirable an object Still the Board are persuaded that the Society will join them in gratitude to God for the good which they have been instrumental in doing. The Bibles gratuitously distributed by this Society, since its foundation, amount to 1,990, the New Testaments to 590, and the Prayer Books to 2,766. Total number of Bibles, New Testaments and Prayer Books, 5,256.

We may surely indulge the pious and animating hope that our labours have not been without effect in awakening the careless sinner, in comforting the penitent, in encouraging the humble and faithful; and also in diffusing the practical influence of the evangelical doctrines, the primitive order, and the Scriptural worship of our Church.

It is gratifying to see our fellow members of this portion of Christ's Church animated by its blessed spirit, and uniting to diffuse a knowledge of the truth as it is in Jesus. Since the last report most satisfactory proof has been afforded of the zealous and beneficial effects of the Auxiliary New-York Bible and Common Prayer Book Society. Too much cannot be said of this very encouraging and animating evidence of the pious emulation of the young members of our Church. The stereotype plates of the Book of Common Prayer which they have procured have materially lessened the expenses of that inestimable volume, and aided its extensive circulation. It appears from their report that during the first year of their operations no less than 521 Bibles, and 2,750 Prayer Books have been distributed through that Society, an extent of operation surpassing, it is believed, that of any similar institution in this city. May God be with them in their work and labour of love!

Within the past year information has been received of the institution of Female Bible and Common Prayer Book Societies in Newark and Elizabeth Town, New-Jersey, auxiliary to the Episcopal Society of New-Jersey for the distribution of Bibles, Prayer Books, Religious Tracts, &c., of the Prayer Book and Tract Society of Newport, Rhode Island—of the Bible and Common Prayer Book Society of Connecticut—of the Albany Female Prayer Book and Tract Society—of the Protestant Episcopal Female Society of Baltimore for the distribution of Prayer Books and Religious Tracts—and of the Common Prayer Book

and Tract Society of Virgina. And with particular pleasure we notice the establishment of Bible and Common Prayer Book Societies, as auxiliary to ours, in the towns of Windham and Greeneville, in the County of Greene, in this State. It will doubtless also be gratifying to you to hear that two Bible and Common Prayer Book Societies have been lately established in the British Province of Upper Canada, and are patronized by the most distinguished provincial officers.

As founded upn the same general principle, and having in view the same ultimate object, it affords us pleasure to notice, also, the recent establishment of an Episcopal Tract Society in Boston, of the Episcopal Missionary Society of Philadelphia, having principally in view the establishment and maintenance of our Church in the Western States—of the Episcopal Missionary Society of Delaware—of the Newark (N. J.) Church Missionary Society, and especially of the Protestant Episcopal Missionary Society of yong men and others lately established in this city, for the purpose of aiding the ecclesiastical authority of the Diocese in the support of missionaries.

These facts are communicated to the Society with the tender of sincere congratulations on the spirit which thus seems to prevail among the members of that portion of the Church which He hath planted in this State. Let them but be truly influenced by her principles of love to the mystical body of the Redeemer —her holy zeal in His cause—and her regard for the souls of men; let them but suffer her prosperity, and the glory of her divine Head to have their just proportion of claim to liberality; and she will be enabled to stand foremost in this new world among the advocates of the Cross of Christ; she will be most efficient in spreading the Knowledge of the Word of God and faith in a divine Redeemer. Be it our prayer, be it our vigorous and determined effort that she may be thus honoured, for His sake who hath redeemed us by His own most precious blood. By order of the Board.

BENJ. T. ONDERDONK, Secretary.

New York, Feb. 19, 1817.[1]

1. This seems to be the second printed report which can be found. It is printed on pp. 154, 155, 156, of The Christian Journal, Vol. I., No. 10, Saturday, May 24, 1817.

The allusions made in this report to the Auxiliary make of special interest the record of work done by that organization. The most essential portions of the report are here given:

First Report.

Upon this, the first anniversary of our Association, the Board of Managers cannot refrain from expressing their gratitude to the Supreme Disposer of events for affording the opportunity to tender their congratulations that Peace continues to shed its fragrance upon the Christian world. Its benignant smile is meliorating the human heart. Divine Truth beams with brightened lustre, and idolatry is crumbling before its effulgent and majestic march.

Amid the splendours of so holy a triumph, it is cheering to reflect that we have not been idle; although difficulties have obstructed our path, we feel justified in pious exultation. Our Institution is indeed in its infancy; but its infancy presages a vigorous and useful maturity. It presented its claims to attention at a moment peculiarly inauspicious; when public opinion was engaged in support of a National Association, and public sympathy plighted to a host of beneficent charities. It came like the religion it professes to recommend, without the patronage of age inspiring veneration; of talent enlisting confidence; or wealth imparting power. A system was to be organized; information to be laboriously acquired; and disciples ascertained, who were at once to seek, and competent to relieve religious penury.

But the smile of Heaven has cheered our path, and inclined the hearts of our fellow citizens to cherish our exertions. We have appealed to their pious patronage; and, in despite of the general pressure, the appeal has been munificently sanctioned.

Our Treasury Report exhibits an aggregate in receipts and dues, during the year, of $2,753.01.

Of this sum $330.50 were derived from collections voluntarily made by ladies, members of the Church; $20 from the Episcopal Society of New-Jersey; and the residue partly from subscriptions, but principally from gratuitous contributions.

Under the animating influence of so bountiful a patronage, it will not surprise you that we have proceeded with confidence. We have opened a correspondence with almost every section of

this and the adjoining States, and, in general, throughout the United States; and laid, we fondly hope, the basis of much future usefulness. Our communications to the British and Foreign Bible Society have been reciprocated with benedictions upon our undertaking, and a donation of books. We have addressed circulars to most of the congregations in the United States, soliciting co-operation, and recommending the establishment of similar Institutions.

We have been emboldened to purchase a set of

STEREOTYPE PLATES FOR THE BOOK OF COMMON PRAYER.

The inducements were powerful, and, we hope, will meet your approbation. The quality has been improved, the price diminished, and our ability to be useful enlarged. The Book of COMMON PRAYER formerly cost us forty-seven and a half cents; we can now furnish it of superior quality at thirty-eight cents. The type is durable, and the possession of it enables our Institution to become the fountain of supply to every other in the Union. It was the first, and is, we believe, the only now used in this country. We have taken measures to apply to the Legislature for an Act of Incorporation, and anticipate many facilities from its attainment..

We have sought information abroad and at home. From almost every quarter the intelligence is cheering and impressive. A rich and animating fervour seems kindling everywhere. In various parts of the State our scattered spiritual brethren are forming themselves into congregations, or associating for worship, and have solicited that aid which it is the object of our Society to afford. At Newbern, North-Carolina, our communications have been received with gratitude, and an Association organized in conformity. The accounts from various other quarters are not less pleasing. Our distributions have been various and extensive. During the year there have been issued from the Depository 521 Bibles and 2,750 Common Prayer Books; a large portion of which has been disposed of at home; but when opportunity offered, solicitations from abroad have received attention.

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The principles to which we are attached may forbid us to co-operate on all occasions with others; but we venerate their

motives, and admire their zeal. In giving, we solicit charity of construction. We believe that the Bible has power to subdue the wickedness of man; and that it is destined to force its triumphant way, and stand in the moral, as the sun in the physical firmament, the source of light, and the emblem of Divinity. But we also believe that the Book of Common Prayer is the purest exposition of its sublime doctrine that human wisdom has ever presented to human weakness. It is recommended for our judgments by the devotion it inculcates; and embalmed in our hearts by the benedictions of our fathers, who sleep in death. It is the vestibule through which we pass to the altar and worship of God. The same duty therefore that animates us to distribute the Bible impels us to accompany the blessing with the Book of Common Prayer; and, in presenting the one as the Word of God, to recommend the other as an incentive to its perusal. But the duty is in meekness, and the recommendation in peace and persuasion.

In meekness and in peace let us persevere, and cherish the belief that the disciples of our Church, under the auspices of a beneficent Providence, will aid in diffusing the blessings they enjoy, and the doctrines of salvation they profess.

By order, FERRIS PELL, *Chairman.*[1]

From the Treasurer's statement, annexed to the Report, we learn that donations had been received from the Female Prayer Book Societies of Elizabeth Town and Newark, the Long Island Bible and Prayer Book Society and the Prayer Book and Tract Society of Massachusetts, aggregating $298.00. The cost of the stereotype plates was $1,221.70, and in addition there had been spent for Bibles $335.87, and for Prayer Books $686.68, leaving a balance in the Treasury of $137.71. The proceedings of the annual meeting which are also appended show that Bishop Hobart offered resolutions of congratulation and commendation to the Board of Managers, and for the printing of 1,500 copies of the report.

These officers were elected under the title of Board of Managers:

1. The Christian Journal, Vol. I., No. 3, pp. 42, 43, Saturday, February 15, 1817.

Edward N. Cox, President.
Guy C. Bagley, First Vice President.
Gerardus A. Cooper, Second Vice President.
Floyd Smith, Third Vice President.
Benjamin Haight, Corresponding Secretary.
William Onderdonk, Jun., Recording Secretary.
J. Smyth Rogers, Treasurer.
Thomas N. Stanford, Agent.

Managers:—Clement C. Moore, Luther Bradish, Edward R. Jones, Cornelius R. Duffie, Wm. E. Dunscomb, David A. Clarkson, John Watts, Jun., Duncan P. Campbell, John H. Hill, Lewis Loutrel, David Austen, Ferris Pell, Alexis P. Proal, John Anthon, Jonathan Goodhue, Charles Nichols, Charles Keeler, Robert C. Barfe.[1]

The Auxiliary held on the evening of Tuesday, January 18, 1817, an anniversary service in St. Paul's Chapel. The address was delivered by the Rev. Thomas Y. How, D.D., Assistant Rector of Trinity Church. It was a consideration of the state of the world at that time based upon the prophecies of Daniel. Using Faber as his guide he unfolds the meaning of those obscure utterances, denouncing the great Papal Apostacy, glancing at the rise of Mohammedanism, the spread of infidelity from France, which had been counteracted by the extraordinary zeal which had been aroused among Christian people for the good of mankind. He used as an illustration the Bell-Lancaster system of instruction of the young. He further instanced the wider circulation of the Holy Scriptures through the great British Societies, and the extended and beneficial effects of Sunday School instruction both in England and America. After reviewing the Biblical plan of redemption until it culminates in the Christian Church, and a brief survey of the history of the Christian Church he returns to the special agencies for the diffusion of Christian faith and knowledge at that time, and thus continues:

"The establishment of Sunday Schools deserves also to be mentioned as likely to raise the moral character of all the places in which it may be effectually maintained. Nor can I pass this subject without expressing an ardent hope that a complete sys-

1. The Christian Journal, Vol. I., No. 3, p. 44, Saturday, February 15, 1817.

tem of these schools may be organized and prosecuted in the Episcopal Churches of this city with all the energy and perseverance which its importance deserves.[1]

"But among the circumstances which do honour to the present time, it is my particular duty to mention the zeal which has sprung up for diffusing the light of the Gospel through heathen countries, and for bestowing upon the inhabitants of Christian countries themselves those advantages of the word and ordinances of God, of which so many of them have been altogether, or in a great degree deprived.

"And here it gives me great pleasure to state, that the first Society for the gratuitous distribution of the Bible in this city was established by the members of our Church. The Bible and Common Prayer Book Society was instituted so long ago as the year 1809. The plan of that Society was not hastily adopted; on the contrary, the subject was well considered. It appeared to the founders of the Society to be the true and primitive course to connect, in imitation of the venerable Society in England for Promoting Christian Knowledge, the faith and the Church; and to present them in that united form to the world. Religious truth has been thus invariably promulgated by divine authority; it has not been merely held forth in the abstract, but has been connected with visible ordinances, and embodied in a visible Church. * * * * * * * * * * * *

"Again—what has been the result where the reformation from popery was not conducted upon primitive principles? Look at the state of many of these Societies, on the continent of Europe, which laid aside the divinely constituted order of Bishops, and thus lost the ministry and ordinances of the Christian Church. How grievously have they fallen from the distinguishing doctrines of the cross! Passing from one extreme to another, they have exchanged the absurdities of Calvinism for a system still

1. When Sunday Schools were first proposed, some persons, friendly to the objects of these institutions, were desirous, before engaging in them, to ascertain, by experiment, how far they were practicable, as well as most eligible method of conducting them. They have been established in various religious congregations in the city. There are now, and have been for some time, two large and flourishing Sunday Schools in Christ Church, two in St. George's, and two in St. Stephen's. May they be speedily organized in all the other Episcopal Churches!

more frightful—the impious system of Arius and Socinus, which denying the divinity of our blessed Saviour, extinguishes all fervour of piety, and destroys that deep humility which nothing but the doctrine of gratuitous salvation through the merits of a crucified Redeemer can ever implant in the heart. If we direct our attention to England, what a scene of confusion, impiety, and heresy is presented to our view at the period when, the barriers of a primitive episcopacy being thrown down, no less than sixty different sects sprung up; maintaining, many of them, the most absurd and the most licentious principles.

"Turning to our own country, we shall find additional reason to be confirmed in the view we have taken of the intimate union between primitive truth and primitive order—between the apostolic faith and the apostolic church. What a lamentable defection from the distinguishing doctrines of Christianity has taken place in the Eastern section of the union! The Congregational Societies of Boston, which, half a century ago, were wedded to the most rigid principles of Calvinism, have not only thrown off those principles, but have proceeded to the other extreme of denying the divinity of Christ, and salvation through the propitiary merits of his atonement. It is much to be feared that this departure from the true faith will pervade the Congregational Societies of New England, and that it will, sooner or later, find its way into other religious bodies. It can never, my brethren, enter our Church, while she retains her apostolic constitution, and her evangelical liturgy. They will forever preserve to her, under God, those precious doctrines of the cross, without which Christianity loses it peculiar character, and becomes nothing more than a well digested system of natural religion. May we not, then, be permitted to hope that this pure branch of the Catholic Church of Christ, which it has pleased God to establish in our country, is destined to be the bulwark of the true faith—that she will imbibe more and more deeply the spirit of pious fervour which animates her services, and thus grow, and flourish, and fill this new world? But, in order to this glorious result, we must, at once, drink deep of her evangelical spirit, and firmly contend for her primitive faith and apostolic order. "Hold fast the form of sound words"—"Contend earnestly for the faith." It is absolutely necessary, my brethren,

that we should unite zeal with charity; equally avoiding the extremes of indifference to the truth on the one hand, and the maintenance of it in an unchristian temper on the other. Cherishing for our brethren of other denominations the most sincere good will, admiring their zeal, and honouring their exertions, we must at the same time bear testimony against what we esteem their errors, and expostulate with them, in the meekness of the Gospel, upon their unjustifiable separation from the Apostolic Church. * * * * * * * * * * * * *

"It affords us most sincere pleasure to state that the example set by the New-York Bible and Common Prayer Book Society in 1809, has been followed already to a considerable extent, and promises generally to prevail. There are now seven Bible and Prayer Book Societies in this Diocess;[1] in the neighbouring Diocess of Connecticut a similar Society has been formed, co-extensive with the State; and upwards of an hundred agents appointed in its different parts to procure subscriptions. Two Societies have also been recently established in the Diocess of New-Jersey, within a few miles of this city. Let us hope that the time is not far distant when there will be a Bible and Prayer Book Society in almost every Episcopal congregation in our country; employing part of its funds in supplying its own wants and granting the remainder to some central Society in each Diocess, which, furnished with an abundant revenue, will be enabled to supply the means of building up our Church in those recently settled districts which are now so destitute of the blessings of Christian worship, and which would receive the ministrations of our apostolic Communion with the utmost joy and gratitude. * * * * * * * * * * * *

"And you, excellent young men! founders and conductors of this Institution! — how shall I speak your merited panegyric! Instead of devoting your time and substance to the pursuits of

1. Since the delivery of this Address, intelligence has been received of the formation of two Bible and Prayer Book Societies; one at Greenville, and the other at Windham, in Greene County—parishes under the care of the Rev. James Thompson; and also of the formation of a Bible and Prayer Book Society, on an extensive scale, in Kingston, the capital of Upper Canada. The two Societies, formed by Mr. Thompson, are auxiliary to the Bible and Prayer Book Society of this city.

sensual or even intellectual pleasure, how noble to consecrate them to the service of God! Go on with increasing ardour in your laudable career! The Church will pour her benedictions on your heads. Your Redeemer will aid and bless you with the influences of his Holy Spirit. In labouring with pious care for the salvation of others, the love of Christ will, more and more, constrain your own hearts. I think I see a glorious day beginning to dawn upon our Church—I think I see a spirit arising within her which will lead her members to regard no labours too severe, no sacrifices too costly, no sufferings too great in the cause of their Lord and Master. To you, young men, we look to set an example of pious ardour, of generous self-devotion. You have just exhibited another proof of your zeal in the Missionary Society which you have established in this city. Will you pardon me for again pointing out to you an object eminently deserving of your attention, and for urging you to lose no time in its accomplishment? I mean the establishment of a complete system of Sunday Schools in the Episcopal Churches of this city, connected together by some board, which without improperly interfering with the particular management of each school, shall exercise a general care over the whole, and bind them into one harmonious body. Perhaps there is no institution better calculated than this to improve the moral and religious character of the community.

"Let us work while it is day—the night cometh, when no man can work. The constant examples before our eyes of sudden and early death, should make us feel the utter vanity of the world, and animate us in our labour of love. You have lately seen one of the greatest ornaments of your Society, possessing the esteem and affection of all who knew him, cut off in the very bloom of youth.[1]

"Oh then! let us increase our zeal, and multiply our efforts, while God shall spare us in mercy; looking to Him who died for us for light and strength; surrendering ourselves without reserve to his guidance and devoting ourselves to his glory.

"Lord! we are thine by the most endearing of ties! Thou didst purchase us with thine own blood! Fill us, then, with thy

1. Dr. John W. B. Murray, son of Mr. George W. Murray, of this city.

spirit! Constrain us with thy love! So shall we live and die for thee!"[1]

It must not be inferred from the note that Dr. How put to his sermon, in which he refers to the Sunday Schools in Christ Church, St. George's, and St. Stephen's, that there were no other Sunday Schools in New York or that there were none in the mother parish of Trinity Church.

This was far from being the case, as the reader may see by referring to Dr. Dix's History of Trinity Parish. He says:

"It has been the practice in Trinity Parish to gather the children monthly at the altar rail, to hear them recite the catechism, and then to give such explanation of various parts of the Services as the Rector deemed fit. Dr. Hobart was always happy in his addresses and intercourse with children, and he trained the two younger assistants, Mr. Berrian and Mr. Onderdonk, in his methods. The Bishop compiled, primarily for the children of that Parish, the series of instruction books known as *The New York Catechism*, which only recently has been superseded by more modern publications. The children of that generation had the blessing and privilege, which seems to be denied to those of the present age, of living in homes where family prayer, religious conversation, and instruction were the rule. Conservative parents looked upon Sunday-schools as an innovation, and thought that they could never do the work which had been done by the pastor and the parents in the home.

"This is evidently the reason why the organization of Sunday-schools in the Parish was deferred until the beginning of 1817. In February of that year a meeting of Churchmen of New York was held to consider the expediency of promoting the formation of such schools, the intention being to have them under the control of an efficient board of managers, with the Bishop as President. After deliberation, it was determined to form 'The New York Protestant Episcopal Sunday-school Society.' In addition to the President there were to be three Vice-Presidents, a Secre-

1. An Address delivered before the Auxiliary New-York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the City of New-York, on Tuesday, the 28th day of January, A. D. 1817, by Thomas Y. How, D.D., Assistant Rector of Trinity Church, New-York. Published by the Request of the Society. New-York: Printed by T. and J. Swords, No. 160 Pearl-Street. 1817.

tary, a Treasurer, and a Board of Managers consisting of clergymen and laymen. Under the auspices of this society, and with the hearty co-operation of the Rector, a school was organized in St. John's Chapel late in February, 1817, for which competent teachers volunteered their services. It opened with an attendance of one hundred and twenty children of both sexes, who had been 'collected through the diligence of committees appointed for that purpose, in the short space of three days.' This school grew so rapidly that it had to be divided into departments. The enrollment in the male department in July, 1817, was two hundred and forty-one, of whom twenty were blacks; and in the female department one hundred and forty-four, of which twenty-six were blacks.

"The scholars with their teachers attended divine service on Sunday. For their accommodation, with the approval of the Vestry, the Board of Directors of St. John's Sunday-school erected, on either side of the organ loft, stages with seats rising in tiers. By this method better attention could be paid them by their teachers. All who could read were taught to find the places in the Prayer Book and to respond audibly.

"The Sunday-school of St. John's was then the largest in any Parish of the Church in the city."[1]

Among the papers in the possession of the writer of this History are lists of books selected by Bishop Hobart as peculiarly suitable for gifts to Sunday School Scholars, or to be placed in Sunday School libraries. There are also several lists of books actually given as "premiums" at Christmas. One of the shortest of these lists is reproduced in the Appendix as interesting not only because it shews the kind of books then given but as preserving the names of scholars from families who are still proud of their connection with Trinity Parish.[2]

At the Annual Meeting, February 25, 1817, the following resolutions were laid before the meeting:

"Resolved, that in Article I. of the Constitution, instead of the words 'Five Dollars at the time of subscribing, and five dollars annually afterwards' be inserted the words, 'to the funds of this Institution a sum not less than one dollar annually.' And instead of the words 'Fifty Dollars or more at the time of subscribing,'

1. Dix's History of Trinity Parish, Volume III. p. 10.
2. See Appendix.

be inserted the words 'A sum not less than 15 Dollars at one time.' "

"Resolved, That in Article II. of the Constitution, instead of the words 'The contributions at the time of subscribing,' be substituted the words 'The contributions of members for life.' "

"Resolved, That in Article V. of the Constitution, instead of the words 'two thirds of the Board of Managers' be substituted the words 'two thirds of the members of the Board of Managers present at a meeting duly convened.' "

"A Constitutional majority of this meeting acceding to the above resolutions, they are, agreeably to Article V. of the Constitution, laid over for the decision of the Board of Managers, and if acceded to by two thirds of that body, will become valid amendments to the Constitution of this Society." (Folio 65.)

At this meeting the following managers were elected: Matthew Clarkson, John Onderdonk, Gulian Ludlow, Henry Rogers, George Dominick, William Bayard, John Slidell, Robert Troup, Isaac Carow, Thomas L. Ogden. (Folio 67.)

February 26, 1817. On motion, Resolved, "That in the addition made at the last meeting of the Board, to the rules and regulations of this Society, the clause next following the words 'as above directed' be so altered as to read 'and to Auxiliary or other Bible and Common Prayer Book Societies, and other Institutions embracing the distribution of the Book of Common Prayer within their objects, and the same terms.' "

The following resolution was also laid before the Board, and unanimously adopted, viz:

"Resolved, That the Standing Committee be authorized to treat with the Auxiliary New York Bible and Common Prayer Book Society, for Prayer Books for gratuitous distribution, from their stereotype plates of the 16mo size, with a title page bearing the name of this Institution; and to make an agreement with said Society on this subject, if they think proper; and if they make such agreement, to procure a stereotype page of the above description, and proceed immediately to obtain the books above mentioned, to the value of $215, lately appropriated." (Folio 69.)

May 5, 1817. The Secretary from the Standing Committee, reported that an arrangement had been made with the Auxiliary New York Bible and Prayer Book Society, for obtaining Prayer Books from their stereotype plates of the 16mo size, with a title

page bearing the name of this Society; and that said books would soon be ready for distribution; also, that Bibles had been provided to the value of the sum lately appropriated, of stereotype print, with a title page bearing the name of this Society. (Folio 73.)

At the meeting of the Board of Managers held on February 4, 1818, the sum of $412 was appropriated, one half for the purchase of Bibles and the other half for Prayer Books.

The President from the Standing Committee reported that the two stereotype plates of the Book of Common Prayer which that committee was authorized to obtain, were ready for use.

On February 25, 1818, the Secretary laid before the Board a copy of the "Second Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society," transmitted to this society agreeably to the constitution of the said Auxiliary society. Ordered, that the reception of it be entered on the minutes, and that the report be preserved among the papers of the society.

The Secretary, from the Standing Committee, read a report which that committee proposed to be adopted as the Report to be made by this Board at the approaching meeting of the society.

On motion Resolved, unanimously that, with the consent of the requisite number or numbers present at the approaching meeting of the society, in the third article of the constitution, instead of "*The day after the annual meeting*" be substituted "*the Friday next after the annual meeting.*" (Folio 77.)

"Resolved, that in order more effectually to provide for defraying the expense incurred by the recent procuring of two stereotype plates of the Prayer Book, the Rectors of the several parishes in the City be requested to allow (if they deem it expedient and proper) the annual sermon and collection in behalf of this society, for the present year, to take place in their churches at such a time in each, as the Rector of the same may think most suitable.

The Rev. Stephen Jewett, a man of singular and manifold gifts, who was made deacon in 1810 by Bishop Jarvis, of Connecticut, and ordained priest by Bishop Hobart in 1813, commenced his ministry in an extensive region including Washington County and all the territory to the north of it. He founded, in 1811, Christ Church, Hampton, and extended his labours over

the line into the State of Vermont and established the Church in the town of Paulet. Of him it was said:

"In the then scarcity of Episcopal clergymen he was a missionary for all the region from Fort Edward on the south to Plattsburgh on the north. I have heard him say that a child had been brought to him the distance of one hundred miles to be baptized, and that he had himself gone forty to attend a funeral."[1]

In his extensive field he had learned the value of the Book of Common Prayer as a Missionary agent. This zealous worker on the borders of the State and diocese determined that the members of his flock should do their part in providing for needs of others. Associating with himself the Rev. Charles W. Hamilton, his nearest clerical neighbour, resident of Sandy Hill, they organized in September, 1817, "the Bible and Common Prayer Book Society for the Counties of Washington and Essex and parts adjacent." The Bishop of the Diocese, Dr. Hobart, was elected President, the Rev. Stephen Jewett, First Vice President, Dr. Zina Hitchcock, Second Vice President, the Rev. Charles W. Hamilton, Third Vice President, Mr. Wadsworth Bull, Treasurer, Mr. Martin Lee, Recording Secretary, and the Hon. Henry C. Martingale, Corresponding Secretary.

Its work at once told upon the whole region.

The wide scope of usefulness for such a Society is shown in the plans and aims of the Dutchess County Auxiliary Bible and Prayer Book Society, of which the distinguished Dr. Samuel Bard was President, as given in its report for 1817:

"The first object of the Society is to supply as far as practicable every person within the County, who cannot conveniently supply himself, with at least a copy of the Scriptures, and all such as shall wish it, with a copy of the Common Prayer. This although a local is by no means a limited object. When it is considered how great the population of this County is, how important it is that every individual should have a Bible of his own, and how many families there are who can ill afford to purchase one copy of the Holy Scriptures, much less one for each of their members, the object is magnified in our view, and shows us that

1. The extract is from Dr. Beardsley's sermon, "The Tabernacle Dissolved," preached in St. Thomas' Church, New Haven, Conn., on September 1, 1861, commemorative of the Rev. Stephen Jewett. It will be found on p. 134 of "Addresses and Discourses, Historical and Religious." By E. Edwards Beardsley, D.D.

what has been already done, is but a beginning of the good work; and that to complete the benevolent design will require the industry, the liberality, and united exertions of all the members of the Society. In our undertaking we are secure of at least the good wishes of all men. For no one who has the honour of religion and the greatest good of man in view can forbear saying to a body of men who have associated for the gratuitous distribution of the uncommented Scriptures, 'God speed' ".[1]

It was under the cheering effect of such encouraging tokens of the interest taken in the great cause they had at heart that the Board of Managers of the parent Society met to arrange for the annual meeting, which took place March 3, 1818.

The following Managers were elected: Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, William Bayard, Gulian Ludlow, Isaac Carow, Thomas L. Ogden, Richard Whiley. (Folio 79.)

On March 6, 1818 the following resolutions were passed:

"Resolved, that the report read at the last meeting of the society, and referred by that meeting to this board to be disposed of at its discretion, be *published*, in such way as the standing committee may direct.

"Resolved, that the Treasurer be authorized to appropriate the sums that may be collected at the preaching of the annual sermon in behalf of this society for the present year, to defraying the expense incurred by the recent procuring of the stereotype plates of the Book of Common Prayer.

"Resolved, that the standing committee be, and they hereby are authorized, to have immediately printed such a number of the Prayer Books from the stereotype plates as they may deem proper & to enter in the name of this board, into a contract with Messieurs T. & J. Swords for their use of the plates belonging to this society."

The Managers using the discretion given to them printed the report in *The Christian Journal*. It is a document full of information and shows that Eastern Churchmen were not, as has often been said, indifferent to the interests of laymen like Mr. Green and Mr. Griswold, and priests like Roger Searle and Philander Chase, to plant the Church in the Western Country.

1. The Christian Journal, Friday, October 31, 1817. Volume I., No. 20. p. 319.

Eighth Annual Report of the Board of Managers of The New York Bible and Common Prayer Book Society.

To preserve and disseminate a knowledge of the true God and of Jesus Christ whom he hath sent—to procure to the world the inestimable benefits flowing from the pure system of Gospel morals—to bring men by faith in Jesus Christ, and through the sanctifying influences of the Holy Ghost—to walk religiously in good works during their earthly pilgrimage—and finally to advance them to the eternal inheritance purchased by the sacrifice of the Lamb of God:—these are the objects for which Scripture declares the Church of God was established upon earth. Admitted into that Church by baptism men are received into covenant with God through Christ. In the various ordinances duly administered, they have means of attaining unto the conditions of the Covenant and receiving through the promised blessing of Heaven, those aids of divine Grace by which the conditions can be performed, and the everlasting blessing that is covenanted, be received. This is the gracious plan, simple, indeed, in appearance but full of wisdom and mercy, whereby God hath revealed his purpose "to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."

Bearing this in mind we perceive the consistency and propriety of making the command to *baptize* co-extensive with that to spread the Gospel; and of the care which the Acts of the Apostles and their several Epistles evince that they took thoroughly to organize the Church as inseparable from the fulfilment of their great commission to *disseminate the religion of their Master,* and from securing the benefits thereby designed.

In the purpose of Providence, thus clearly evinced, we see marked out the plan to which the members of the Christian Church in all ages should adhere, in their efforts to promote the diffusion of religious truth and practice.

The Church as a visible society, should ever be recognized; her enlargement and due organization should be sought, as one with the promotion of the religion of the Gospel: thus shown to be God's chosen instrument in furthering the spiritual and eternal interests of men, she should be strengthened by her members in this great work, and her *honour* sought in its promotion.

It was this evangelical principle that gave birth to the Society

on whose concerns we are now called to report. Humbly and gratefully cherishing the belief that they were attached to a communion possessing a ministry proceeding in an unbroken line from that set apart by our Lord in person; and in doctrine, discipline and worship approaching nearer than any in its day to those which were hallowed by Apostolic usage; her first members thought it their duty to stand forth *in the name of their Church,* in the cause of God and by their efforts make her an humble instrument of promoting his glory, and the spiritual and eternal interests of men.

To further this pious design, they organized the Society now assembled, in the early part of the year 1809, having for its object the distribution of the Bible and the Book of Common Prayer. The former their Church had taught them to regard as the only and sufficient source of religious and moral instruction,—of sanctifying and saving faith—of cheering and consoling hope—of righteousness unto life eternal. By her large and characteristic use of it in her daily and occasional services, she had taught them to consider its general dissemination as the only effectual means of extending the influence of pure religion and morality. In no way, then, could they regard their Church more legitimately occupied, or acting in greater consistency with her principles and practice, than in the distribution of this sacred volume. They were glad to aid her, and were happy to advance her honour in so good and great a work.

Their second object was the distribution of the Book of Common Prayer. They naturally concluded that when the serious perusal of the word of God had been blessed with the happy effect of rousing the careless to a sense of their danger, and exciting them to ask "What shall we do to be saved?" Then to put into their hands this book which they regarded as familiarly and affectingly explaining and enforcing the truth of the Gospel; as providing them with the best prayers for pardon, for thorough conversion, for divine illumination and guidance; as instructing them in the primitive doctrine and organization of that Church, in union with which, and in the devout participation of whose ordinances, their Bible taught them, are to be found the blessing of God's covenant with man, as immediately preparing the way for the purist, most affecting and most edifying ministrations of the Ambassadors of Heaven: they naturally concluded that then

to second the encouraging impression made by the inspired volume, by the gift of this next best book, would be using the mean most promising success, of bringing to perfection the work of grace upon their hearts.

In the anticipation of the continued existence and operations of the Society, they chose to establish a permanent fund the interest of which should be disposable, and thus lay the foundation of permanent and much greater ultimate usefulness, rather than to enlarge their immediate operations by the disbursement of what was early collected by the liberality of their fellow members of the Church. The good effect of this provision is shown in the fact appearing in the subjoined report of the Treasurer that we have a permanent fund of $4,509.85. Notwithstanding the temporary check which the establishment and maintenance of this fund has necessarily given to the active operations of the Society, they have been enabled to expend upwards of $3,000 in the purchase of Bibles and Prayer Books.

Including a donation of 500 Bibles and 500 New Testaments from the extensive and characteristic benevolence of the British and Foreign Bible Society, the number of volumes gratuitously distributed by this Institution since its establishment, is 2,240 English and 100 French Bibles, 600 New Testaments, and 3,331 Common Prayer Books. Grand total 6,171. Of these 350 Bibles and 565 Prayer Books have been distributed in the course of the past year.

By the divine blessing upon the operations we may humbly hope that good *has been*, and still *will be* effected, in the dissemination of religious knowledge, in the increase of practical piety, in the enlarging of the borders of the Church of Christ, in the improvement or preservation of her members in evangelical doctrine and holiness. We are cheered, indeed, by the certain knowledge, that in a degree, our exertions have been thus blessed.

By an arrangement of the Board for that purpose, the Bibles and Prayer Books distributed within the past year, bear the name of this Society on their title pages. The same will hereafter be uniformly the case.

A difficulty has been found to arise from the smallness of the type in the Prayer Books generally distributed; rendering them in a great measure useless to those whose eyes are affected by disease or the natural infirmity of age. We hope this difficulty

will soon be obviated by the use of the stereotype plates of the 8vo size, the determination of the Board to procure which was last year reported. We have anticipated an increase of patronage by obtaining them and hope that the friends of the Church will manifest their approbation of a measure which we deemed of essential importance, by favourably answering the application, which it will be necessary to make, for contributions to meet the expense thereby incurred.

A plan has been adopted for the distribution of the 8vo Prayer Book, which appeared to the Board to possess advantages over that of the ordinary gratuitous circulation. It is given to members of this Society, to Auxiliary Societies, and to all institutions which embrace the distribution of the Prayer Book within their objects, at the rate of one copy per annum, for every dollar annually contributed; leaving the contributor the choice of a Bible instead of the Prayer Book. Thus while the Prayer Book is given at a cheap rate to all similar institutions the members of the Society will be furnished with it for their use or distribution. The small sized Prayer Book will continue to be gratuitously distributed as usual.

What this Society has been enabled through the Divine blessing to effect, has brought to our knowledge the immense field of usefulness yet unoccupied. From every quarter we are continually importuned for the Word of Life and the invaluable Liturgy of our Church. Will her friends endure to hear that we are frequently obliged to be importuned in vain? Will they suffer it to remain an unhappy fact, that even this Diocese (to which the labours of this Institution have been confined) is suffering for want of aid which it is not in our power to extend? Will they be indifferent to the circumstance that an increase of patronage will enable us to be powerfully instrumental in planting and nourishing our Church in every newly settled town and village in this State? The Liturgy compared with the Bible will speak for itself—will subdue prejudices—will excite pious attachment—will prepare the way, and powerfully second the faithful services of the missionary or settled pastor.

Reflection on the immense field which yet exists for the operation of this and similar institutions, and on the great interests which are at stake, gives us much pleasure in reporting the addition to the Bible and Common Prayer Book Societies in this Dio-

cese of that for the Counties of Washington and Essex and parts adjacent established within the past year. We are also happy again to notice the Auxiliary Society of this City. It continues not merely to exist itself but to increase its exertions. It has reduced the wholesale price of the Prayer Book originally distributed, to the low sum of $30 per 100. The recent report of the Board of Managers, forwarded by them to this Board, states that 623 Bibles and 5,239 Prayer Books have been issued from their depository during the past year. Of the latter a large proportion were sold at the reduced price.

It is further, a source of pleasure to record, among our most zealous coadjutors, the Congregation of St. John's Church, Canandaigua, Ontario County. From funds raised among themselves (it is believed the balance of their communion collections, after the necessary appropriations for the relief of the poor), they have, within a few months, distributed 30 Bibles, 200 Prayer Books, and 2,700 religious tracts: and all this, immediately after erecting, solely at their own cost, one of the handsomest Churches in the diocese: and connected with very liberal contributions for meeting parochial expenses. The thanks of this Society and the Church at large, and the approbation of all good men are due to them. Their example is worthy of imitation, and it is sincerely to be hoped will provoke it.

The institution of "The Protestant Episcopal Missionary Society of Troy, Lansingburgh, and Waterford," and of "The Ladies' Association of the City of Troy for the assistance of students who intend to take Orders in the Episcopal Church," has given further and pleasing evidence of well directed zeal for the great and good cause in this diocese.

In sister states, also, the members of our Church have manifested their regard for her, by exertions having for their object her efficiency in the promotion of Christian knowledge and piety. We are confident you will hear with pleasure of the establishment of a Bible and Prayer Book Society in the town of Worthington (Ohio) and its vicinity. Your Board (in answer to a communication from them) have expressed to the Managers of that Society the pleasure its institution affords them; and their wishes and prayers for its success in the all important work of promoting the pure and primitive religion of the Gospel in that interesting section of our Country. This we have done. Our hearts'

desire was to do more, to send them that aid in the prosecution of their pious objects for which they naturally look to this favoured portion of the Church. But with ability greatly unequal even to the supply of wants at home, we were denied the rich satisfaction of lending a helping hand, in their efforts to these distant brethren.

Information has also been received of the existence of the following Societies formed for pious purposes, by members of our Church; all of them it is believed instituted within the past year: "Prayer Book and Tract Association of the Eastern Diocese," "St. Peter's (Salem)" and "Merrimack" Branches of the above; "Massachusetts Episcopal Missionary Society," "Massachusetts Episcopal Prayer Book and Tract Society," "Protestant Episcopal Society of New Milford, Connecticut," "The Female Episcopal Society of Shrewsbury and Middletown for promoting Christian Knowledge and Piety, auxiliary to the Episcopal Society of New Jersey," "The Paterson Church Missionary Society, in aid of the Missionary Fund of the Church in New Jersey," "The Episcopal Female Tract Society of Philadelphia," "The Missionary Society of the Protestant Episcopal Church of North Carolina."

We are confident that our fellow-members will rejoice with us in the success of every effort for diffusing the religion of the Gospel; and unite with us in admiration and gratitude for the zeal in this great work which characterizes the present age, and is shared by all who profess the name of Christian. At the same time, a conscientious regard for the evangelical sentiment, that the Church should be recognized in these efforts, and that she should be strengthened in them, as the instrument designed by Providence ultimately to effect the victory of the Gospel, and establish its universal reign, excites in us peculiar interest for those associations of her members which recognize this fundamental principle. As of this character, and established with views for which every pious heart must rejoice, we notice, lastly, the Protestant Episcopal Sunday School Society. Under the general superintendence of the Bishop of the Diocese, and a Board of Clergy and Lay Managers, and with each School under the particular charge of the minister of the Congregation to which it is attached, and of Directors chosen from the same; it exhibits the delightful spectacle of the Church taking the Chil-

dren of poverty from idleness, vice and misery, and bringing them to Christ for his blessing in time, and through eternity.

These institutions, and many others of earlier date, afford encouraging evidence of piety and zeal on the part of the members of our Church. They cannot adopt a method for the promotion of the objects they have in view, more proper or more useful than by thus strengthening her hands for the promotion of the interests of religion. Can this be better effected than through such an agent? "All glorious within," and with "clothing of wrought gold," justifying the pretensions to identify with the spouse of Christ, bearing in her right hand the blessed volume of inspiration, and in her left a system of doctrine and practice drawn from that volume, preserved from earliest times, and sealed by the blood of martyrs; she would call men from the service of sin and offer them guidance in paths of holiness and virtue; she would reinstate them in that unity of spirit and bond of peace, which were once the characteristics of the disciples of the Lamb. Receiving them into covenant with God, exhorting them to a true and living faith, dispensing to them appointed means for the conveyance of the strengthening and sanctifying influences of the Holy Ghost the Comforter; she would minister to their purest happiness, their consolation in every trial, their victory over every assault of the Spiritual enemy, their support and hope in the awful hour of dissolution, and their everlasting joy in the inheritance of the saints in light.

By order of the Board,

BENJ. T. ONDERDONK, Secretary.

New York, Feb. 25th, 1818.[1]

The sad and startling episode of the moral lapse of Dr. How, assistant Rector of Trinity Church, whose brilliant gifts it was thought would long adorn and edify the Church, made necessary a meeting of the Board of Managers, which was held on May 25, 1818, when the Rev. Mr. Lyell was appointed a member of the Society committee in the place of Dr. How. A vote of thanks was tendered to Mr. Lyell for his recent sermon on behalf of the Society.

The sermon so commended had been prepared with a great

1. The Christian Journal, No. 1, for March, 1818. Volume II., No. 5. pp. 76-80.

deal of care by Mr. Lyell. After the delivery throughout the City and neighbouring Parishes with the most gratifying success in arousing interest, it was published and circulated widely. It is still worthy of perusal, as this extract shows:

Men of Israel, help.—Acts xxi. 28.

HELP! To do what? That which the Asiatic Jews, in their rage, wished to have done? To thrust from the temple, and banish from among us, an apostolic ministry? To support a sinking system of ecclesiastical polity—a Church, the glory of which has departed, and the term of whose *very existence* has reached its utmost limit? No, my Brethren, you are called upon to diffuse that Gospel, and cherish those institutions, in defence and support of which the zealous Apostle laboured long, suffered much, and died a martyr; to promote the interest of a Church destined in the counsels of heaven, having been coextensive in her existence with the duration of time, to be the glory of all lands, to shed lustre over the nations of the world, to receive within her pale the heathen as her inheritance, and the uttermost part of the earth for her possession.

You are called upon to aid her to send out the light and truth of the Gospel, and to lead hundreds and thousands to offer, on her consecrated altars, a "freewill-offering with a holy worship." *Men of Israel, help.* This is the business to which, with warm hearts, and liberal dispositions (if the most laudable of all charities can warm the heart, and make liberal the disposition), we are called at this time.

I am requested to make the annual appeal to your sense of duty and sentiments of liberality, in behalf of the Society for the distribution of the Bible, a book "containing all things necessary to salvation," and consequently dear to Christians of every denomination; and also for the distribution of the Book of Common Prayer, the closet, the family, the sanctuary companion and directory of all Churchmen; that it may be enabled to continue and extend its work of faith and labour of love. * * * *

Not help to circulate the Bible? O that we could give it the wings of the morning! The Bible! To what else shall we ascribe it, that we are not at this day involved in the darkness and ignorance of former ages? To what institution—to what system of instruction, of all those which the benevolence and wisdom,

the piety and charity of the age have devised and put into operation? And no age ever devised more for the improvement of the mind, or the melioration of the circumstances of man. From among them all select the most excellent; that around which wisdom throws her brightest beams, and in the operation of which, benevolence and charity exercise and gratify their most ardent and expansive wishes—take that one—nay, *take them all together*, and what are they without the Bible? Your Charity Schools, both parochial and public; your Sunday Schools, though last not least in worth and excellence, whether we consider the tenderness of their care or the wisdom of their plans, what are they, valuable as they are, but the voice of one crying in the wilderness—but the means and instruments to prepare the way of the Lord for religious instruction? Deprived of the Bible, of its co-operation and impulse, they are impotent as a machine deprived of its spring; their force would soon cease to reach the mass of the people. Take the Bible away, and you strike from those systems of wisdom, instruction, and benevolence, the sun to whose radiance and warmth they owe their splendour and their worth; the natural darkness and corruption of the human heart would soon prevail against them, and those clouds of superstition and barbarism which enveloped former ages, would speedily return, thick and dark, and settle on the most enlightened nations of Christendom.

"Men of Israel," shall we help this Society to distribute the Bible?[1]

So intimate was the relation between the parent Society and the New York Auxiliary that its work was practically complementary to that of the older Society.

It is then a necessary part of the narrative to insert here an account of the annual meeting, and a portion of the

Second Annual Report.

As all institutions for the diffusion of Christianity are

1. A Sermon delivered in several Churches and Chapels of the Protestant Episcopal Church in the City of New-York, for the Benefit of the New-York Bible and Common Prayer Book Society. By The Rev. Thomas Lyell, A.M., Rector of Christ Church, New-York.

founded in charity, it has been deemed proper in the formation of this Society, that this heavenly virtue should not be limited to the distribution of the Bible only but also that by distributing the Book of Common Prayer to extend to others the same Gospel privileges we ourselves enjoy. The great object in separating from the Church of Rome, was not only that the Scriptures should be read and widely disseminated, but also that The Church should be restored to its primitive purity. Should we not then as Protestant Episcopalians throw away the precious fruits of the reformation, did we not stand with the Bible in one hand, and the Book of Common Prayer in the other. The Liturgy was drawn from the Scriptures by those great men, who were chief promoters, and finally martyrs in the cause, of the reformation, and by the identity of its principles, it is capable of being resolved into the Scriptures again. As the view in distributing the Bible, is to point out the way of peace and of eternal life, and to bring men to the knowledge and love of God, and of his Son Jesus Christ; so the great object in distributing the Book of Common Prayer, is to point out that ark of our salvation, that spiritual Building instituted by Christ, into which he has commanded all men to enter—into which the Scriptures are designed to lead all who read and believe them, and whose rule of faith and practice they are.

The more fully to accomplish the pious purposes of this Society, the Legislature of the state, at its last session, passed an act of Incorporation, and also provided a mode by which institutions, having the same laudable purposes, can partake of the same benefits and privileges.[1]

In the late establishment of Sunday Schools in this city, the Board rejoice that the field of their labour has been enlarged, and they anticipate with pleasure, the time when these Schools shall be formed in every part of the Union, and by instilling into the tender mind, principles of piety, become efficient pioneers for the extensive dissemination of religious knowledge. We are confident, that to rescue the young from ignorance and vice, to make them useful members of society, to promote their interest in this life and that which is to come, present such strong motives for the general establishment of Sunday Schools, that they

1. The Act of Incorporation and revised Constitution and By-Laws will be found in the Appendix.

cannot be disregarded; and we are inspired with the hope, that this beneficial system will, at no distant day, shed its blessings upon every city and village of our country.

During the last year, your Board of Managers have gratuitously distributed 623 Bibles; and the number of Common Prayer Books issued from our repository, during the same period, is 5,239. The annexed account of the Treasurer, exhibits the number of Prayer Books supplied by us to societies and individuals, for gratuitous distribution. These distributions have been principally made in the most destitute parts of our state; and as our operations are not confined to prescribed limits, we have paid every attention to the Spiritual wants of other states. The most gratifying accounts came from the Clergymen who were travelling into, and intrusted with our distribution in the new settlements of our country. Through the industry of these gentlemen, many congregations have been formed for divine worship, and the most important results may be expected. Our distributions have also been liberal in the state of Connecticut, and the acknowledgments of the Clergy very gratifying.

It will appear, by the annexed Report of the Treasurer, that the receipts during the year, amount to $3,497.78, and that the disbursements amount to $3,346.22, leaving in the treasury a balance of $151.56. The present demands on the treasury will nearly absorb this balance; we confidently rest, however, in the assurance that the liberal patronage hitherto extended to us by our fellow-citizens, will still be piously afforded.

Your Board of Managers have lately concluded an arrangement for the printing of the Book of Common Prayer from their stereotype plates, by which not only this Society, but sister societies and charitable individuals will be enabled much more extensively to promote their views. In the completion of this arrangement, your Board are inspired with the hope, that these prayers, which have obtained universal reputation, and have been deservedly admired among Protestants in every age, will be more widely circulated, and by the religion infused and embodied therein, the hearts and lives of many will be transformed and brought to the worship of God with zeal and knowledge, spirit and truth, purity and sincerity.

The second anniversary of the Auxiliary New York Bible and Common Prayer Book Society was held in Trinity Church,

on Monday Evening the 26th inst. The minutes of the last anniversary were read and approved, the Annual Report was then read by Wm. E. Dunscomb, Esq.—

Whereupon, on motion of the Right Rev. Bishop Hobart, seconded by the Rev. Mr. Lyell, the following resolutions were unanimously adopted:

Resolved, That this Society receive, with much satisfaction, the very interesting Report of the Board of Managers.

Resolved, That the thanks of the Society be presented to the Board of Managers, for the zeal and fidelity with which they have prosecuted the objects of the institution.

Resolved, That in the opinion of this Society, the increasing number of Episcopalians, who are scattered through the new settlements, and the wants of many in the other parts of our country, render necessary augmented zeal to provide them with the means of religious knowledge and worship, by the distribution of the Bible and Book of Common Prayer; and that these considerations, while they afford to the Society, and to the Managers, a powerful stimulus to perseverance, under the Divine blessings, in their labours, will, they trust, induce the friends of Religion, and the Church, to co-operate with them in their pious and benevolent work, by extending to the institution their patronage and beneficence.

The Society then proceeded to the election of a Board of Officers and managers for the ensuing year—when the following gentlemen were elected, viz:

Edward N. Cox, President.
Luther Bradish, 1st Vice President.
Dr. Gerardus A. Cooper, 2d Vice President.
Floyd Smith, 3d Vice President.
Wm. E. Dunscomb, Corresponding Secretary.[1]
Wm. Onderdonk, Jun., Recording Secretary.
John Smyth Rogers, Treasurer.
Wm. H. Harison, Agent.

Managers:—Dr. John Watts, Jun., Cornelius R. Duffie, John Anthon, Benjamin Haight, Thomas N. Stanford, Lewis Loutrel, Duncan P. Cambell, John H. Hill, Ferris Pell, Charles Nicholls,

1. B. Haight, Esq., the former Corresponding Secretary, having declined a re-election.

Charles Keeler, Alexis P. Proal, David A. Clarkson, John J. Lambert, Charles W. Sanford, John M. Aspinwall, Murray Hoffman, Henry Barclay.

On motion, Ordered that the proceedings of this evening be published in the daily papers, and that 1,250 copies of the Annual Report, together with the proceedings, be published in the form of a pamphlet, for the use of the Society.

By order of the Society,

WM. ONDERDONK, JUN.
Recording Secretary.

New York, January 27th, 1818.

In the address of the newly elected professor of moral philosophy in Columbia College, the Rev. John McVickar, there are given some additional particulars of the wisdom and care with which the Society ministered to the actual necessities of the City and diocese.

But to the Society itself:—The Auxiliary Bible and Common Prayer Book Society arose in the beginning of the year 1816, as an aid to the Society of the same name already established. How well they have redeemed that pledge of aid, I need not say: it would not be going too far to assert, that instead of auxiliary they have become principal; that they have outrun those, whose footsteps they were but to follow: and this I say, not in disparagement of one, but in praise of the other; in praise of an ability and zeal, which, in an age of increasing fervour, has few equals—I know of none superior.

This Society, although instituted at a period of pecuniary distress and commercial pressure, did yet, through the zeal and respectability of those to whom the management of it was intrusted, so win upon the public confidence, that it wanted not for a liberal support. Nor was that confidence misplaced: in their first annual report, they announced the distribution of above 3,000 volumes, besides the accomplishment of a plan, from which abler societies had shrunk—a plan long-desired, but desired in vain; I mean, the securing, by Stereotype Plates, a permanent supply of correct copies of the Book of Common Prayer.

Of the importance of this task, you may form an idea from this simple fact, that it has lowered the price of that book from

75 to 37½ cents: the effect of which reduction will be to increase the number disposed of, almost in the ratio of the reduction itself: one proof of which assertion exists in the report of the present year laid before me in MSS.; by which it appears that 5,239 Books of Common Prayer have been disposed of, or distributed by them through the past year, besides an equally large edition struck off by a Bookseller, who hired their plates for that purpose. I mention this latter fact with a double view; to illustrate the prudence as well as zeal of the Society. Their plates, which cost them $1,221, have thus, by prudent arrangements, already repaid them near 20 per cent. of their original cost, and will, I doubt not, eventually replace the whole of that sum.

In such hands, charity is no wasteful fund, and we may safely make those our almoners, who bring all the economy of private management into their public expenditure. In truth, this is no ostentatious charity: no wanton disbursement of money earned without labour, to catch the public eye: but it bears the marks of the orderly arrangement of well regulated and pious minds; it copies the wise provisions of beneficent nature, which gathers with one, while she disperses with the other;—it resembles the great luminary of Heaven, who while he sends down rain on a thirsty land, is ever drawing to himself new stores of vapour, from the bosom of the exhaustless ocean.

The number of Bibles distributed by them through the course of the past year, is 693—making the whole amount for the scant two years of the Society's existence, 1,190 Bibles, 7,989 Books of Common Prayer, forming an aggregate total of 9,179 volumes.

But I should do injustice to the labours of this Society, were I to stop here: their distribution has been as judicious as it has been extensive.

The wants of our own State first demanded, and first met their attention; the adjoining States, in proportion to their needs, came in for a share of their liberality; and finally, the great western States have opened to them a field of usefulness, more adequate to their zeal, than to their pecuniary means to cultivate.

In this boundless territory, where, peradventure, future empires lie in embryo, the labour of Apostles, and the zeal of Martyrs, is not wanting to build up the Christian Church; the seed has indeed been sown, and the vegetation is rapid; but without

some fostering care, it will be choked by the wild weeds of a luxurious soil; and anxiously does this Society look to have the honour of cultivating it with the hand of zeal, and watering it with stores of liberality. But that hope, as well as all its other prospects, rests, under the good Providence of God, on the decision you, my brethren, shall make this night on the merits of their past labours. * * * * * * * * * * *

This is indeed an era of religious zeal and moral improvement. It is a period in which the overruling power of Providence stands marked and signal, carrying on, with a high though secret hand, its gracious designs; fulfilling the predictions of ancient time—turning visions into realities—prophecy into present story; preparing for that blessed consummation, when "from the rising to the setting of the sun, Christ's name shall be great among the Gentiles."

Christianity is on its march to universal empire; but have we no task to perform in it? Are we idle spectators of a contest in which we should bear our part? God forbid! If we share not in the contest, we share not the crown. In our aids to this Society, we pay a portion of our quota—we roll on the mighty scheme—we press forward that great work, that for 1,800 years has been advancing—we help to cap that Christian temple, which built up by the lives and labours of Martyrs and Apostles, is soon, we trust, to be prepared for the reception of its Lord.

Through us, this night, some shall hear of the name of Christ, who never heard it before, some heir of sin shall be rescued from the paths of vice; some child of sorrow shall dry its tears, and look up with comfort to a reconciled God.—Through us, this night, some bed of sickness shall be smoothed of its thorns; some grave robbed of its terrors; some fellow creature be better prepared to pass down in pious resignation into the mansions of the dead.

Have you ever witnessed, my brethren, a dying bed? Have you seen the restless workings of an unquiet mind, the rackings of a guilty conscience? If you have, you will agree with me, that no liberality is so well applied, no charity so nobly exerted, as that which prepares comfort and peace for a dying hour.

I need not remind you that that hour awaits us all—that on one bed every head must rest—on one pillow every eye must close—in one dark and narrow chamber we all must rest; but I

will remind you, that no better plan hath ever been found to smooth to ourselves that fated path, than to smooth it beforehand for others.

Give then to this charity, according to your means, to your feelings, to your convictions. "Cast thy bread upon the waters, and after many days thou shalt find it."—Thou shalt find it this night in the comfort of an approving conscience; thou shalt find it in years to come in the increase of virtue and religion, and all the blessings which follow in their train; and to crown all, that charity thus cast abroad for others, thou shalt find, in thine hour of need, laid up for thyself.[1]

1. An Address delivered before The Auxiliary New-York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the City of New-York, on Thursday, the 29th day of January, A. D. 1818. By John McVickar, Coll. Col. Prof. Published by the Request of the Society: New-York: Printed by William A. Mercein, No. 93 Gold-Street. 1818.

CHAPTER VI.

CONTENTS.

Auxiliary Societies Continuing to be Formed Under Bishop Hobart's Influence — Other Diocesan Societies Also Formed — First Annual Report of the Common Prayer-Book Society of Pennsylvania — Meeting of the N. Y. B. & C. P. B. Society, February 24, 1819 — Ninth Annual Report — Third Report of the Auxiliary New York Society — Appointment of an "Agent" by the N. Y. Society — Mr. Henry McFarlan Elected — Annual Meeting of the Society in Trinity Church, 24 February, 1820 — Tenth Annual Report — Fourth Report of the Auxiliary Society — The Liherian Colony — Letters from the Rev. Samuel Bacon to Bishop Hobart — The Bible and Common Prayer Book Society of the Western District — Annual Report of the N. Y. Auxiliary for 1821 — Meeting of the N. Y. B. & C. P. B. Society, 1821, February 27th — Eleventh Annual Report — Establishment of the General Theological Seminary in New York and Perfected Organization of the Domestic and Foreign Missionary Society — Sixth Annual Report of the Auxiliary Society — Twelfth Annual Report of the N. Y. B. & C. P. B. Society.

THE opening of the year 1819 found the Society making marked progress. The Diocese of New York was aroused to the necessity for country and town societies, and under the invigorating and cheering suggestions of the Bishop, many were formed. In other Dioceses Prayer Book Societies were organized and did their work efficiently.

The first annual report of the Common Prayer Book Society of Pennsylvania is printed in the Christian Journal for February, 1819. It mentioned the circumstances of its formation "toward the close of the year 1817," the purchase from D. and G. Bruce, of New York, of a set of stereotype plates, the issue of an edition of one thousand copies, of which five hundred were sold to Messrs. S. & P. Potter, booksellers of Philadelphia, and the remainder distributed to subscribers according to the design of the Society.

Its President was the Hon. Chief Justice Tilghman. Bishop White was its Patron; its Vice Presidents were Daniel Smith, Charles N. Bancker, Dr. F. P. Glentworth; the Rev. George Boyd was its Corresponding Secretary, Mr. Charles Wheeler its Recording Secretary, and Mr. Richard P. Smith its Treasurer.[1]

1. The Christian Journal, 1819, pp. 46, 47, 48.

It was under these encouraging circumstances that the Managers held their meeting on February 24, 1819.

The Secretary from the Standing Committee read a report proposed by the committee as the report of this board, to be read at the approaching meeting of the Society.

The report was adopted by the board, for the purpose proposed by the Standing Committee, and the following is the text of the report as found in the Christian Journal:

Ninth Annual Report.

Two hundred and sixteen Bibles, and six hundred and eighty-six Prayer Books have been gratuitously distributed within the past year.

The following report of the Treasurer, rendered to the Board of Managers, will show the state of the funds.

By a reference to the Treasurer's accounts herewith presented, it will be seen, that the receipts for the last year, on account of the disposable fund of the Bible and Common Prayer Book Society, amount to $1,310.19, and the expenditures to $1,405,30, viz.

For the purchase of stereotype plates for the Common Prayer Book	$992 00
For 216 Bibles, and 686 Prayer Books	411 80
For advertising	1 50
	$1,405 30

The balance of this account, $122.53 (which includes the balance of the last year's account), was borrowed from the permanent fund. This the Treasurer was enabled to do, by the receipt of the last payment on the State 7 per cent. loan, belonging to the Society. He consequently did not avail himself of the authority given by the Board of Managers, to make a loan to pay the deficiency in the appropriation for the purchase of the stereotype plates.

The receipts on account of the permanent fund of the Society, amount only to $175, of which sum $170 were the balance due on the State 7 per cent loan. The state of that fund varies but little in amount from the last year, being composed of

32 Shares in the Eagle Fire Company, cost		$3,667 60
10 Shares in the Mutual Fire Insurance Company...		598 60
Due from the account of disposable fund	$122 53	
Cash	126 12—	248 63
		$4,514 85

The sum to be disposed of the ensuing year, may be calculated at about		$285 00
Arising from dividends of stock,..	$333 00	
Annual contribution	100 00—$433 00	
Due the permanent fund	122 53	
Contingent expenses	25 00— 147 53—	$285 47

GULIAN LUDLOW, Treasurer.

New York, Feb. 1, 1819.

The Managers have prepared a circular, addressed to the members of our Church in this city, soliciting further patronage to the Society; and another to the several clergymen and vacant parishes in the diocese, suggesting the formation of Auxiliary Societies. The encouragement held out to our members, and to Societies, by the cheapness of our 8vo Prayer Book, we hope will insure to these efforts considerable success. We trust it will please the Divine Head of the Church, to excite among us a spirit of pious and zealous liberality, more proportioned than what has yet appeared, to our religious privileges, and in greater conformity with the dictates of gratitude and love to God, of regard for the Redeemer's Church, and of solicitude for the temporal and eternal good of men.

We are gratified at the additional evidence the past year has afforded to the Church, of the fidelity of her members, in aiding her in the dissemination of Christian truth and practice. Instances have come to our knowledge, in the formation of "The Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge"; the "Female Bible and Common Prayer Book Society of St. Andrew's Church, Orange County"; "The Johnstown Auxiliary Bible and Common Prayer Book Society"; the "Protestant Episcopal Sunday School Society of Philadelphia"; the "Common Prayer Book Society of Pennsylvania," and the "Female Tract Society of Worthington and its vicinity."

It is in the highest degree gratifying to see the members of the

Church thus interested in extending the inestimable benefits designed by its establishment. Let us supplicate for these efforts the Divine direction and blessing; that they may be successful in spreading the pure and undefiled religion of the Gospel; in promoting the glory of God the Father, who made us, and all the world—God the Son, who redeemed us, and all mankind—God the Holy Ghost, who sanctifieth us, and all the people of God; and in advancing the present and eternal welfare of the human race. Let us beseech him who honours men, by making them instruments in effecting the designs of his providence and grace, to infuse into the hearts of his people a spirit of willing and zealous devotion to his cause, manifesting by consecrating to it the personal exertions for which circumstances may fit them; and especially by contributing—they that have much, plentifully, they that have little gladly of that little, to the institutions of the Church designed to promote the glory of God, and the good of men.

By order of the Board.

JOHN H. HOBART, President.
BENJ. T. ONDERDONK, Secretary.

New York, Feb. 24, 1819.

The report having been read and accepted, the following gentlemen were elected to unite with the Bishop and Clergy of the city, as the Board of Managers for the ensuing year: Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt.

At a meeting of the Board of Managers, held on Friday, March 5, the Rev. Benj. T. Onderdonk was chosen Secretary, and Mr. Gulian Ludlow, Treasurer.[1]

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The New York Bible and Common Prayer Book Society offer to Subscribers, Auxiliary Societies, and other Institutions embracing within their objects the gratuitous distribution of the Book of Common Prayer, one Bible, or one octavo Prayer Book, neatly bound, for every dollar which they contribute.

The New York Bible and Common Prayer Book Society has

1. The Christian Journal, February, 1819. Volume III., No. 2, pp. 45, 46.

recently procured a set of Stereotype plates of the Book of Common Prayer, of the octavo size. There has long been felt the want of a Prayer Book printed with a large letter, sufficiently cheap to promote its gratuitous circulation among the aged, and others whose sight is affected. The Society hopes to accomplish this object with the present edition, through the medium of its own members, and of Auxiliary and other Institutions. The terms of membership, are the annual payment of a sum not less than one dollar, or an immediate payment of a sum not less than fifteen dollars. For every dollar annually paid, a member is entitled to a Bible or an octavo Prayer Book. A member for life is entitled to the same, annually, for every fifteen dollars he contributes. Thus, while the octavo Prayer Book is afforded to members at a very reduced price, a small profit, which the Society derives from each, will be a means of increasing its usefulness. Members will be hereby enabled, not only gradually to supply their own families at a very moderate cost, with large Prayer Books, but also, with the least possible inconvenience, to exercise their pious benevolence, by bestowing them on the poor, to whom the small book, usually circulated, may be useless, in consequence of the difficulty of reading its diminutive print.

The hope is confidently cherished, that a plan thus combining the interests of both the Society and its members, with the gratification of the charitable dispositions of the latter, will secure success to this renewed effort for obtaining the liberal support of the Church.

The present application is made, and the success of it rendered peculiarly necessary, on account of the insufficiency of the collections made to meet the expenses of these plates.

The gratuitous distribution, throughout the Dioceses, of the Bible and the small Prayer Book, will be continued as heretofore.

By order of the Board.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal
Church in the State of New York,
President.

B. T. ONDERDONK, Sec'ry.

New York, Feb. 12, 1819.[1]

1. The Christian Journal, 1819, pp. 62, 63.

The notice referred to was given a wide circulation both in the city and Diocese, and printed in the diocesan paper, The Christian Journal.

In the report of the Auxiliary Society will be found much of interest. It shows what a devoted body of young men were able to accomplish:

THIRD AUXILIARY REPORT.

On presenting the third Annual Report to the Auxiliary New York Bible and Common Prayer Book Society, the Managers feel it incumbent upon them, first, to acknowledge the Divine blessing upon their exertions, and to express their sense of gratitude for the prosperity, which, under Providence, has attended the labours of the past year.

In the infant state of the Society, it became the duty of the Managers to reflect upon the several methods of accomplishing their objects. Repeated and mature deliberations determined the course to be pursued. The smallness of their funds precluded the purchase of stereotype plates of the Bible. Stereotype copies of it were to be had at a moderate price, while the Book of Common Prayer had not yet been stereotyped in this city. The copies of the Prayer Book, which were obtained during the first year of the Society's operations, were disadvantageously circulated, as they were found, relatively speaking, to exceed greatly the price of stereotyped works. With due consideration, therefore, to the usefulness of the Society, and the economy and increase of its funds, in accomplishing its two-fold object, viz., the more general circulation of the Bible, and also of the Book of Common Prayer, they resolved to possess themselves of stereotype plates of the Prayer Book. Since that time, the Managers have had reason to believe, that a similar advantage to the Society from an improvement in the economy and increase of its funds, would attend the possession of stereotype plates of the Bible also. They had long contemplated and ardently wished to procure them; their funds, however, still remained inadequate to the object, and they did not feel themselves authorized to withdraw any part of the money then employed in circulating the Book of Common Prayer. The necessity of an appeal to the members of the Church was urged, and the result has fully justified the appeal.

By the bounty of the individuals emulating each other in their patronage of the Society, the Managers have been enabled to con-

clude a contract for a set of stereotype plates of the Holy Scriptures in duodecimo; to be completed by the month of July next. The type and convenient size of the volume, adapt it to almost every age and condition of life, and render it appropriate for the school, the closet and the church. Directions have been given to commence the execution of the plates with the New Testament, so as to enable the Society to furnish an edition of that part of the holy volume, for the use of schools, and of such persons and societies as may desire to have it, in a cheap and convenient form. These plates will be finished in the course of five or six weeks, and shortly thereafter, the New Testament will be ready for delivery. By this arrangement the ability and usefulness of the Society have been consulted and enlarged, and an additional evidence is given of the unceasing desire of its members to aid in distributing the word of life. The list of subscribers to this work of Christian charity will be published as soon as the subscriptions are completed. Eighteen hundred dollars have already been collected and paid by the Managers on account of those plates—five hundred dollars more will become due on the final delivery of them to the Society: for this sum the Managers have made themselves responsible, in full confidence that it will be subscribed by those to whom application has not yet been made.

By an arrangement made the last year with Messrs. Kirk & Mercein, for the printing and sale of the Book of Common Prayer, a great reduction of its price was obtained, with a view to the benefit and increase of that denomination of Christians throughout the United States, whose wants, interests and religious feelings could not be separated from those of the same persuasion in this State. In relinquishing all profit arising from the sale of the Prayer Book, in surrendering this source of revenue, and thus diminishing the number and extent of their own immediate distributions.the Managers it is believed have greatly extended the circulation of the Book of Common Prayer. The pleasure and credit of being themselves the public instruments of spreading it, coextensively with the funds that might be derived from the loan of their stereotype plates in this city, was superseded by the paramount duty of rendering the Book of Common Prayer accessible to every Episcopalian throughout the Union, either by gratuity, or by cheapness of price, as might best comport with the feelings or ability of the individuals. The operation of this

plan, in relation to the price of the book, has realized the expectations of the Managers:—instead of a diminution of the sales of Booksellers, they have witnessed an unexampled demand for the Book of Common Prayer:—in addition to the number circulated in the name of the Society, it is believed that twenty thousand copies have been sold in this city, and that the amount of sales of the Prayer Book during the last year is wholly unprecedented.

The interests of individuals have been made subservient to the worship of the Church, and the homage of private sacrifice is paid to the public dissemination of the truths of Christianity.

Some astonishment having been expressed at the great number of Prayer Books stated in this report to have been sold in this city in the course of the past year it may be proper to remark, that this is about the number sold by three Booksellers only. Since the report was submitted it has been ascertained that there is another set of stereotype plates of the Prayer Book, which have been in use during the last eighteen months, and that near ten thousand copies have been struck from them; and nearly the whole number sold within that period. If six thousand of them were sold during the last year, there is an aggregate number of twenty-six thousand copies sold by four Booksellers alone during the last year. If four thousand copies only be allowed to have been sold by all the other Booksellers within that time, there is a total of thirty thousand Books of Common Prayer sold during the year, exclusive of those sold and distributed by this Society.[1]

A society doing its work by the circulation of books does not present any strange or new incidents to startle and interest. When once the consciences of the men and women of the Church had been aroused to the bounden duty and necessity of providing the people of the land with Prayer Books, and the offerings large or small had been made, it is only as that Society reports to its constituents that we can learn how fully it has achieved its purpose. Its success depended largely upon the faithfulness of the parish priest, the activity of the missionary and the enlightened discernment of the thoughtful laymen. The principles of the Church were then being instilled into the minds of many in the

1. The Third Annual Report of the Managers of the Auxiliary New York Bible Society and Common Prayer-Book Society. 1819.

"western country" by pious laymen and true pioneers of the faith. The correspondence of Bishop Hobart shows that from every part of the State there was enquiry concerning the Church and in almost every new settlement people were ready to form a congregation. The great need then was more clergy, more Prayer Books, and of works treating of the Church and its ways. The members of the Society took in 1820 an important forward step in the appointment of an agent.

In Mr. McFarlan they found a man admirably adapted to keep closely in touch with the forward movement of the Church, and through whom the benefits of the Society could be most wisely extended.

At a stated meeting of the Board held February 2, 1820, it was—

Resolved, that the sum of $500, stated by the Treasurer to be the probable disposable amount for the ensuing year, be applied, in equal parts, to the purchase of Bibles and prayer books for gratuitous distribution.

Resolved, that the following be added to the Rules and Regulations of this Society:

An Agent shall be appointed by the Board of Managers, whose duty it shall be to see that the orders for Bibles and Common Prayer Books are executed, and furnished to the subscribers and others, agreeably to the directions of the Board of Managers, and that the dues are collected. For this purpose he shall cause every subscriber to be furnished with the annual Report, with a copy annexed of a rule relative to the number of Bibles or Common Prayer Books to which he may be entitled, and shortly thereafter, with a printed demand for his annual dues, and with an order for the number of Bibles or Common Prayer Books to which he may be entitled, which order, when his dues are paid, shall be executed, provided it be presented within three months after the date of the receipt for his dues; and if not presented within that time, he shall be considered as giving his consent that the Bibles or Common Prayer Books to which he may be entitled, shall be at the disposal of the managers for gratuitous distribution, all which shall be specified in the orders respectively. The agent shall, also, from time to time, take measures to increase the subscribers; and at the meeting on the first Wednesday of February in every year, he shall make a report to the Managers of the number of

subscribers, and the amount of their subscriptions, of the number of Bibles and Common Prayer Books furnished to subscribers, and distributed, and of all other particulars connected with the duties of his office.

Mr. Henry McFarlan was appointed Agent.

New York, February 29th, 1820.

This being "the first Tuesday after the 24th February, the Festival of St. Matthias," the annual meeting of the Society was held in Trinity Church.

The President having taken the chair, the minutes of the last annual meeting were read.

The Secretary then read the Tenth Annual Report of the Board of Managers.

The report was accepted, and the Secretary directed to have it published in such way as he may judge best.

There was laid before the meeting the following proposed addition to the 4th Article of the Constitution, which had been adopted by the requisite majority of the Board of Managers, and to which in order to its final passage, a concurrent vote of two thirds of a meeting of the Society is essential:

The President shall have the power of dispensing with the preceding provisions of this article, and adopting some other mode of obtaining the annual public contribution.

This amendment was unanimously adopted.

The Society then proceeded to the election of ten laymen to be associated with the Bishop of this Diocese, and the clergy resident in the City of New York, as a Board of Managers for the ensuing year. The following gentlemen were duly chosen:

Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominic, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry McFarlan, Richard Platt.

This account of the Annual Meeting is found in the Christian Journal:

The annual meeting of the New York Bible and Common Prayer Book Society was held in Trinity Church, New York, on Tuesday, February 29, when was read the

Tenth Annual Report.

In submitting a statement of their proceedings during the past year, the attention of the Board of Managers is first directed to

the fidelity with which a committee of their number have prosecuted the soliciting of increased patronage. The result appears in a collection of $695; so that the permanent fund, which was reported last year to amount to $4,514.85, is now $5,157.35, and the disposable sum this year is $599.40; whereas it amounted, last year, only to $285.47.

Among the members, however, of several of the congregations in the city, the subscription books have not yet been circulated. It is expected that this will be done early in the present year. It is hoped that the advantage attending subscription to this Society (the procuring, at so low a rate, of octavo Prayer Books) will insure full success to the application.

Five hundred dollars have been recently appropriated, in equal parts, to the purchase of Bibles and Prayer Books for gratuitous distribution.

One hundred and fifty-eight Bibles, and 475 Prayer Books have been distributed during the past year. Since the institution of the Society, in 1809, it has gratuitously distributed 2,714 Bibles, 500 New Testaments, and 4,492 Prayer Books; making an aggregate of 7,706 volumes.

Such a number of volumes, we may gratefully hope, have not gone in vain into the world. The knowledge, so necessary to salvation, of the Word and Church of God, which they impart—the sound doctrine, the pure morals, the evangelistic order, and the holy worship, in which they are calculated to interest the understanding and affections, we cannot doubt, have produced, and are continuing to produce, through the divine blessing, fruit unto holiness here, and everlasting happiness hereafter.

It surely is no small honour to aid the Church of God in promoting the objects for which she was appointed, his glory, and the spiritual and eternal good of men. It surely is a most interesting consideration that, by so doing, we make to our Heavenly Father an offering of his own gifts that he has been pleased to promise he will accept and bless. These privileges our Society confers on her members. Recognizing the Church as an institution, divinely established, for preserving and extending pure and undefiled religion, she consecrates her efforts to making it instrumental in disseminating a knowledge of the "holy writ" of which it "is a witness and keeper"[1]—in recommending that "truth, of"

1. Twenty-second Article of Religion.

which it is "the pillar and ground"[1]—and bringing men into that connection with "the body of Christ," in which is to be preserved "unity of the faith, and of the knowledge of the Son of God"; in which is the only security against being "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; and in which, "fitly joined and knit together," grace derived from "Christ the Head" ministereth "nourishment unto edifying," unto "the perfecting of the saints," and increasing "with the increase of God," till there be attained "the measure of the stature of the fulness of Christ."[2]

Such are the comprehensive and infinitely momentous objects of our institution. To place within reach these inestimable blessings, the Son of God took our nature, suffered, and died. To enable men to attain to them, the Holy Ghost offers the directing, sanctifying and aiding influences purchased by the Redeemer's merit. We may contribute to bring to our perishing fellow creatures a knowledge of these blessings, to interest them in seeking them, to draw them to an humble and faithful use of the means appointed for their attainment. Will we be remiss? Civil Society dreading the ills of infidelity, vice, and ignorance—the Church, asking of her members to give every facility to securing the full benefits designed by her establishment—immortal souls, in danger of losing the happiness, and incurring the awful condemnation of eternity—our God calling on his intelligent creatures not to be indifferent to his honour, on his redeemed ones, to interpose in rescuing the cross from being despised, and the blood of the covenant from being counted an unholy thing, and on those who have experienced the sanctifying influences of his grace, to feel for them who, unrenewed in the spirit of their minds, are going to perdition:—these, in accents such as infinite importance dictates, put to the conscience of each one the serious inquiry—*Wilt thou be remiss?*

Signed by order of the Board,

J. H. Hobart, President.

Attested, Benj. T. Onderdonk, Secy.

New York, February 23, 1820.[3]

1. 1 Tim. iii. 15.
2. Eph. iv. 12-16; Col. ii. 19.
3. The Christian Journal, April, 1820. Volume IV., No. 4, pp. 124, 125.

This report should be supplemented by that of the Auxiliary Society prepared by Mr. Cornelius R. Duffie. Its compiler was a man highly esteemed by his associates, who after very long consideration, late in life entered the holy ministry and became the founder and first Rector of Saint Thomas's Church. He gave liberally of his own means for its erection and its support.

New York, January 25, 1820.

This being the fourth anniversary of the Auxiliary New York Bible and Common Prayer Book Society, pursuant to public notice the Society assembled in Trinity Church, at seven o'clock p. m. Floyd Smith, 2d Vice President in the chair, and Charles Keeler, Secretary, the minutes of the last annual meeting were read and approved. The Annual Report of the Board of Managers was then read by Mr. Cornelius R. Duffie; whereupon on motion of the Right Rev. Bishop Hobart, seconded by the Rev. Mr. Montgomery,

Resolved, That the Report just read be accepted.

On motion of the Rev. Mr. Onderdonk,

Resolved, That the Report just read, together with the proceedings of this meeting, be published, and that the mode of its publication be such as to render its circulation as extensive as possible.

On motion of the Rev. Dr. Harris, seconded by the Right Rev. Bishop Hobart,

Resolved, That the thanks of this Society be presented to the Board of Managers for the zeal and prudence with which they have executed the trust reposed in them.

The Society then proceeded to the election of a Board of Managers for the ensuing year, the Rev. Thomas Lyell and Joshua Jones, Esq., being appointed inspectors. On counting the ballots it appeared that the following gentlemen were unanimously elected:

Luther Bradish, President; Floyd Smith, 1st Vice President; Cornelius R. Duffie, 2d Vice President; Henry Barclay, 3d Vice President; William E. Dunscombe, Corresponding Secretary; J. Smyth Rogers, Treasurer; Thomas N. Stanford, Agent.

Managers:—Edward N. Cox, John Watts, jun., Benjamin Haight, Charles Nichols, David A. Clarkson, John J. Lambert, William Onderdonk, jun., William H. Harison, Peter Kean,

Lewis Loutrel, Samuel W. Moore, Cornelius S. Bartow, Gerardus A. Cooper, Charles W. Sanford, Thomas T. Groshon, Charles N. S. Rowland.

Fourth Auxiliary Report.

One of the many benefits which flow from the annual review of our united operations, is the evidence presented to each of us individuals, at how small a sacrifice of time or money very extensive good may be produced.

This Society has been established only four years, and in that short time, without interfering with individual avocations, without being burdensome to individual resources, it has spread among the community advantages which could with difficulty be compassed by the best ability and zeal confined within the period of an individual life.

The small share which we bear in this work respectively, leaves no room for self gratulation: yet the institution which our common efforts have raised, may well call forth our pride and our joy; while we regard not merely the great results it has already effected, but the steady pursuit promised to its objects from the permanence of its character.

To exhibit a statement of these results is now the duty of the Board, and they perform it in the assurance that the members of this Society will believe their past liberality to have been well dispensed, and knowing how much remains to be accomplished, will still "be ready to give and glad to distribute."

The last report informed you that by the operations of this Society the price of Prayer Books had been reduced from 38 to 30 cents per copy, that 1,591 Bibles and 12,287 Prayer Books had been distributed, that we were the owners of a set of stereotype plates for the Book of Common Prayer, which cost $1,200, and that we had contracted for a set of stereotype plates for the Holy Bible, towards the payment of which 1,800 dollars had been subscribed.

These were the effects produced by your bounty continued to the Managers for three years.

Another year has elapsed during which we have distributed 286 Bibles, and 1,378 Prayer Books, making a total of 15,542 volumes, placed in almost as many needful hands. During the past year also the plates for the Bibles have been completed, and

the cost thereof, $2,357.18, has been paid. The Board are in advance, however, by this payment about 350 dollars, to reimburse which, they must solicit the contributions of those who have not yet subscribed.

These plates, which are admirably executed, and highly spoken of by judges, are in the hands of Messrs. T. and J. Swords, with whom the Board have authorized a contract to be made for publishing an edition from them. An arrangement has also been made with Messrs. Swords, by which our Depository has been removed to their store, No. 160 Pearl street, where application must be made for the Bibles and Prayer Books of this Society.

The Report of the Agent shows, that the Bibles and Prayer Books were distributed to the Sunday Schools of this city and its vicinity, to convicts in the State prison, to attendants upon the Mariners' Church, and to various individuals by the hands of the Managers. Besides these a large proportion was sent to the northern and western counties of this State, for the use of new and remote Churches, to the New England States, to New Jersey, Ohio, Virginia, North Carolina, and the Western Territories.

The Prayer Books furnished to the Mariners' Church were very cheerfully granted by the Board, at the request of the Directors of that institution, who have expressed to us the earnestness with which they were sought for by seamen, to whom they were given with Bibles and Tracts when on the eve of going to sea.

The Board are aware that some explanation is necessary to account for their limited distribution during the past, compared with those of former years. Several causes have tended to produce this effect. The unexampled depression of the mercantile community affecting the resources of all classes, has very materially interfered with the collection of subscriptions and the ability of our patrons. The prevalence of yellow fever, and closing of the depository at the most active season of the year were not without their influences. But the principal cause is to be found in the necessity the Board were under of advancing out of the Treasury the sum before mentioned to complete the payment on the Bible plates, by which so much money was diverted from being employed in the ordinary operations of the Society. The demand for books continues as pressing as formerly, and we

cherish the hope that our ability to meet it may be so increased as to atone for the past disappointments which have unavoidably occurred.[1]

The Report of the Treasurer, which on the 25th of January last showed a balance in the Treasury of one hundred and twenty dollars and thirty-three cents, now exhibits a deficiency of one hundred and eighty-four dollars and fifty cents.

It were to be wished that besides giving the aid of their contributions the members of the Society could be incited to increase the means of its usefulness by making more generally known its objects, by soliciting co-operation, by communicating such information as they may acquire as to this most advantageous field for its benevolence, by distributing, in person, among proper objects, the quota of books to which their subscription entitles them.

Are inducements wanting to interest ourselves or others in thus promoting the objects for which we are associated? They present themselves on every side. We speak not of the benefits which flow to society in general from the diffusion and practice of the best system of morality the world ever knew. We address ourselves to Christians and therefore assume a loftier ground. We remind them that to the eye unenlightened by religion human life presents an inexplicable mystery. To spend it in vice, folly, or weariness, and to close it in gloomy insensibility, in trembling apprehension, or in absolute despair, is the brief history of multitudes of our race. Ignorance and toil seek no disclosure of the object of existence, content to forget or alleviate its ills. Human reason cannot lift the veil which hangs over our destiny. Extolled by the pride of false philosophy, and confided in by the inconsiderate and vain, she proves herself an erring and deceitful guide, whose meteor gleam serves first to bewilder and then to blind. The grave is not shrouded in gloom more profound than that which rests on life's brightest paths where Revelation beams not. But in the midst of this darkness the Bible is opened and immediately a great light shines around us. The Gospel of

1. The Board have been under the necessity, very recently, of declining a request for two hundred Prayer Books, made through the Bishop, for the use of the Expedition fitted out by the Government for the African Coast, owing to the want of funds.

Jesus Christ is proclaimed, and all mystery and doubt have vanished. Every part of the conduct of life rises in awful importance, and is dignified by motives and sanctions before unknown. The unthinking and unrepenting are warned of their accountability. Rest, hope and joy are promised to the weary, the despondING and the wretched; while visions of blessedness and peace sustain the spirits of departing Christians.

The Bible, which thus transforms earthly sorrows into celestial consolations is an invaluable blessing; and not to feel deeply the responsibility of its diffusion were to undervalue the message of God, and the mission of his Son.

The well meant comforts we bestow to relieve the wants of a brief life, "perish in the using"; yet the claims of earthly wretchedness ever deserve our affectionate and soothing regard. To minister to spiritual wants is a sublimer work, the fruits of which shall endure forever.

The extremity of worldly misery even increases the obligation to this duty: for the more pitiable the sufferer in this transitory scene, the more earnestly should he be invited, through this means of grace, to seek that hope of glory, in the view of which sufferings, and death lose their power.

The Bible, we repeat, is an inestimable gift, and if in prosperity it can gild even our best enjoyments with the sunshine of cheerfulness, and free us from the fearful uncertainty of irreligion, if in adversity it can pierce the darkest clouds and disclose to us the prospect of our immortal hopes, if at all times it can irradiate our hearts with that peace which passeth all understanding; can we be insensible of our privileges, or just to our obligations, if we are slow in communicating our tidings of joy?

But our duty stops not here. We are members of the Church of Christ. In its communion we enjoy doctrines, worship, sacraments, pure, primitive, scriptural, and proclaimed and dispensed by orders of the ministry, derived through the Apostles from Christ himself. These advantages we are bound to impart to those who have not received them; and to confirm those who but partially possess them. The Book of Common Prayer, in which this Church is set forth, is therefore a fit companion of the Holy Scriptures. In this belief we present it with confidence to all who wish to become acquainted with the Church of God, desiring them to compare it with his sacred volume, and fearless of the result.

For ourselves as Churchmen, our attachment to the Prayer Book is deeply fixed in the feelings it has inspired from the earliest knowledge of its contents; and has been increased by the maturer judgment of added years.

It is associated in our recollection with the devotions of the best men of years long gone by. We regard it not only as the best standard but the safeguard of our Christian faith. It is at once the incentive and the guide to a fervent, rational, and, we trust, an acceptable worship. Its unrivalled strain of unaffected piety; its sublime, yet tender eloquence, have power to touch the heart like a father's last blessing, or a mother's earliest prayer. Next to the Bible in our esteem, shall not it accompany the Bible in our gift?

The cause of this Society has claims to interest our best feelings. We are incited by its principles of conscious duty. We learn the approbation and blessing of those whom God has made overseers of the Church.[1]

The lay efforts rejoice the whole heart of the Christian community, and have called forth the public expression of the most affectionate regard from a convention whose praise is worthy of our ambition.[2]

After the approbation of our own consciences, of our own spiritual guides, of the Christian Church, can we have higher inducements to awaken our zeal? Yes! the approbation of him who taught us, when we lift up our daily supplications to pray for the coming of his Kingdom, his approbation will contribute the best motive and the highest reward of our exertions.

1. See particularly a Pastoral Letter to the Laity of the Protestant Episcopal Church in the State of New York, on the subject of Bible and Common Prayer Book Societies. By the Right Rev. Bishop Hobart. 1815.

2. Extracts from the Minutes of the Convention of the Protestant Episcopal Church in the State of Rhode Island, held at Providence, June, 1819:

Resolved unanimously, that this Convention do entertain for the Auxiliary New York Bible and Common Prayer Book Society, the most affectionate regard, and view with lively gratitude to the Supreme Being, the benevolent exertions of the said Society for the more free and extensive dissemination of our excellent Liturgy by procuring the first set of stereotype plates for the Book of Common Prayer, whereby the price of that formulary of public worship has been so reduced that the poor can now be provided therewith.

Resolved unanimously, that the Secretary of this Convention do communicate to the Corresponding Secretary of that Society the above public expression of our sincere and Christian friendship.

By his blessing let us persevere, until all within our influence, enlightened by the knowledge of his will, shall be received with us into the ark of his Church; that "being steadfast in faith, joyful through hope, and rooted in charity, they may so pass the waves of this troublesome world that finally they may come to the land of everlasting life."

Respectfully submitted,

CORNELIUS R. DUFFIE, Chairman.[1]

In further explanation of the incident referred to in the note to the foregoing Report, it may be said that the Rev. Thomas Thompson resigned his Mission at Christ Church, Monmouth, New Jersey, in 1750, with the evangelistic zeal of spreading the Gospel on the West Coast of Africa. He did good work there for many years.

In 1791 Granville Sharp, William Wilberforce, and other philanthropic men founded Sierra Leone, with the idea of forming a home more especially for the Negroes who had remained loyal to the British Crown. A Society for the organization of free Negroes on the West Coast of Africa was organized in Washington, December 21, 1816, and Mr. Samuel J. Mills and Mr. Ebenezer Burgess were sent by this Society to explore the country and determine, if possible, upon a suitable site. As a result of their report the Society founded Liberia. In 1819 President Monroe sent a ship to establish a Colony in Africa, and the Colonization Society joined hands in this effort. The bark "Elizabeth" was chartered by the United States, who appointed as its agents the Rev. Samuel Bacon and the Rev. John P. Bankson, and the Society appointed Dr. Samuel A. Crozer.

The Rev. Samuel Bacon, while the ship was waiting at the foot of Rector Street to receive its cargo, wrote these letters to Bishop Hobart:

New York, 20 Jan. 1820.

Right Rev. Sir,

Being now in such a state of readiness as to be able to say we shall doubtless sail in 6 or 8 days, and being desirous to carry with us a supply of Prayer Books both for the use of the Church we have a prospect of forming amongst ourselves, and for those who may be reclaimed from heathen idolatry (for

1. The Christian Journal, February, 1820, pp. 53, 54, 55, 56, 57.

which purpose we pray God to bless our labours), I take the liberty of requesting the Prayer Book Society, through you, to make us a donation of 150 or if convenient 200 Prayer Books. There are about 12 native Chiefs, Kings or Headmen on that part of the coast of Africa to which our attention is directed, whose friendship we wish to conciliate and for whose religious instruction we shall feel anxious, two or three of whom were educated in England and can read and speak, and I believe write the English language, to all of whom I wish it to be in my power to present Prayer Books. If therefore it be possible, I beg you to procure from that Society about one dozen Prayer Books, of larger size, and superior binding than those in the most common use. We shall also be obliged by any advice you may think proper to impart to us as well as for any countenance and encouragement you may give us now or at any future opportunity. So far as our Church is interested in this great undertaking we think we may calculate on your zealous co-operation. Should this request be complied with, any communication relative to it may find me at 6 Garden Street near the Post Office, or at No. 325 Bowery. I would gladly call and make a personal request, but felt doubtful whether your multiplied engagements would enable you to see me.

I have the honour to be

Your obt. humble servt.

S. Bacon.

N. York, 27 Jan. 1820.

Right Rev. Sir,

I acknowledge the receipt of a package of small Prayer Books (not marked as to quantity) and one dozen of extra Prayer Books for the African expedition. This last donation I have been informed is from yourself. To those gentlemen who have thus contributed for our supply, I beg leave, through you, to tender our united thanks. In the name of those chiefs for whom the extra books are intended, I beg you to accept my acknowledgements. As these donations will probably excite replies on their parts and a request from them to be instructed in their contents, I shall take care to make a proper report of the same, if of sufficient importance; and shall take the liberty of saying that the Church whose Bishop has thus presented them

with books will doubtless feel interested in sending them Gospel Preachers too.

With respect I am,
Your obt. servt.
SAMUEL BACON.

The bark sailed February 6, 1820, with eighty-nine emigrants and a large quantity of tools, supplies and stores, conveyed by the United States Sloop of War "Cyane." The location selected proved unhealthy, the three agents and many of the Colonists died. The dispirited remnant were finally rescued by the United States Ship "Alligator" in 1821.

The Bible and Common Prayer Book Society of the Western District had for some years previous to 1820 been in existence, but without arousing the enthusiasm or devotion of many of its members. At its annual meeting in Trinity Church on Wednesday, June 21, 1820, at which a sermon was preached by the Rev. Hugh Smith, Rector, a special appeal for larger appreciation of its work was made. Though hitherto little known this Society has existed for several years, during which time it has been silently scattering its blessings in every part of this extensive district; its object is such as must approve itself to the hearts of every sincere, enlightened Christian, and command the zeal, the prayers and efficient support of every conscientious Episcopalian.

At the meeting it elected the Bishop, ex officio, President; the Rev. Amos Purdee and Samuel Colt, Vice Presidents; the Rev. Orin Clark, Corresponding Secretary; the Rev. William Barlow, Recording Secretary, and the Rev. John C. Spencer, Treasurer.

It was soon after this annual meeting that clergymen and laymen of the central part of the State determined that a new Society would be expedient.

These extracts from a circular letter of Judge Miller of Utica show the energy with which the new enterprise began:

Utica, 28th July, 1820.

Dear Sir,

On the 18th of this month at the Episcopal Church in Manlius a Society was formed having for its object the gratuitous distribution of the Bible and Book of Common Prayer. This Society

comprises within its limits the counties of Oneida, Madison, Onondaga and Cayuga. Before this letter reaches you, you will no doubt have received an official notice of your appointment as of the Society. A meeting of the Board of Officers is expected at the Episcopal Church in Onondaga on Wednesday, the 13th September, at ten o'clock in the forenoon of that day. The friends of the Society look with confidence for the prompt and vigorous efforts of every member of the Board of Officers, and you will no doubt agree in the opinion that the respectability and usefulness of the Society may, in no small degree, depend on the zeal and exertions of those to whom its affairs have been confided for the present year. Permit me, therefore, most earnestly to request your attendance at Onondaga on the 13th Sept. . . . . On the question of ways and means, it is to be observed that the Society has no funds, except its proportion of the funds of the Western District Society, which are to be distributed among the Auxiliary Societies. . . . . .

I am, Sir, respectfully, your friend & Obt. Servt,

M. S. Miller.[1]

The Bishop makes this allusion to it in his convention address: "The Bible and Common Prayer Book Societies continue to be instrumental of much good, by the distribution of the Word of God, and of that invaluable digest of its sacred truths and best comment upon them, the Book of Common Prayer. A new Society for these purposes has been recently organized in the Western District, in which distinguished laymen unite with the clergy in zealous attention to its concerns."[2]

The same activity and energy as in the central part of the State is shown in the recorded proceedings of the Auxiliary Society and these portions of their Annual Report for 1821.

Fifth Auxiliary Report.

By referring to the last report of the Board of Managers, you will observe that when the affairs of the Society were committed by you to our management, the Society was possessed of a set of stereotype plates of the Holy Bible, and another of the Book of Common Prayer, which together cost upwards of three thousand

1. Hobart MSS., General Convention Archives.

2. Address of Bishop Hobart to Convention of 1820, quoted on pp. 10, 11, The Christian Journal, January, 1821. Volume V. No. 1.

five hundred and fifty dollars: the former of which was then but just completed, and the latter had been possessed and used by the Society for several years, and had enabled it to afford the Book of Common Prayer at a very reduced price. The set of stereotype plates of the Bible are of a duodecimo size—they were executed after a pattern copy which was published by the British and Foreign Bible Society, and which was obligingly lent for the purpose by the Agent of the American Bible Society. The plates are believed to be remarkably free from errors, and the type is clear and distinct. A sample page is annexed to this report.

Stereotype, besides enabling books to be published at much less cost, has had the effect of making them very correct. The Prayer Books published by this Society are distinguished in this respect—only two errata, and those but trivial, have ever been discovered in them.

When the Society was first formed, the price which it had to pay for Prayer Books was forty-seven and a half cents, and the same books were sold at seventy-five cents for a single copy. By a condition in the contract for printing the Prayer Books from the plates of the Society, subsequently entered into with the publishers, they are obligated to sell Prayer Books for distribution at thirty cents per copy. A neat, full bound, and most correct copy of the Book of Common Prayer, with the whole of the offices and the ordinances of the Church, containing upwards of four hundred close printed pages, can thus be purchased, in quantities by Societies and others for gratuitous distribution, for the small sum of thirty cents. The price of the Book being thus reduced, it is placed within the reach of almost every person, and a public benefit has been derived from the labours of your Board of Managers, and from your munificence, which we believe to be alone an object for the formation of the association, and worth the contributions of its members.

But this is not all. Besides rendering this service to the public at large, upwards of seven thousand books have been gratuitously distributed by the Society, and, assisted by the liberal benefactions of several of your number, a former Board of Managers were enabled to purchase the set of stereotype plates of the Bible, which we have mentioned to have received into our charge.

We found at the time of our appointment a demand upon the Treasury amounting to three hundred and two dollars and sixty-eight cents; and the amount of arrears of annual subscriptions

due to the Society was, at the same time, about two hundred and fifty dollars.

Since the last anniversary of this Society, twelve hundred and eighty Prayer Books have been issued from its Depository; of which number seven hundred and thirty were sold to other associations, having the same object; and five hundred and fifty were gratuitously distributed in the following manner:

Fifty were given (in compliance with the condition of a donation of a benevolent person), to the people who went to settle on the coast of Africa; about fifty were delivered to members and subscribers of the Society, to be distributed by them; and the remainder, excepting a few which were sent away, were divided amongst the several Sunday Schools, public institutions, and charitable associations of our city. One hundred and thirty Bibles have been purchased for, and sent to the Newbern, in North Carolina, Bible Society. The whole number of books which have been delivered out of the Depository of the Society since its formation, is two thousand seven hundred and fourteen Bibles, and fourteen thousand nine hundred and forty-five Prayer Books.

The Treasurer has received eight hundred and forty-three dollars and seventy-three cents. Of this the sum of one hundred and fifty-one dollars and eighteen cents, being the receipt of two concerts given by a select choir, for the benefit of the Society, has come into his hands within a very few days; and, together with the sum of forty-eight dollars and twenty-two cents (making together one hundred and ninety-nine dollars and forty cents), still remains in the Treasury, subject to your disposition. Two hundred and one dollars and ninety-eight cents were collected in St. Paul's Chapel on the evening of the second of February; two hundred and sixty-four dollars have been collected by the members and subscribers; thirty-six dollars and thirty-eight cents is the amount of three donations, one of which was for the purpose of furnishing the settlers on the coats of Africa with Prayer Books, as we have before mentioned; and one hundred and fifty-nine dollars and sixty-nine cents were in the Treasury on the last Anniversary.

The demand of three hundred and two dollars and sixty-eight cents existing against the Society last year has been liquidated; one hundred and sixty-five dollars have been paid for Prayer

Books; and one hundred and six dollars and nine cents have been paid for insurance of the Stereotype plates, expenses of the Anniversary, and of printing the Annual Report, and the ordinary expenses of the Society.[1]

At the annual meeting held in Trinity Church, on February 27, 1821, the Secretary laid before the meeting the following extract from the minutes of the meeting of the Board of Managers, held on the 21st inst.:

On motion, resolved unanimously, that if the constitutional majority of the Society accede thereto, the word "and" between the words "Secretary" and "Treasurer," in the third article of the constitution, be erased and the words "and Agent" be inserted after the word "Treasurer," in the said article.

On motion, resolved unanimously, that this meeting accede to the alteration in the constitution proposed by the Board of Managers.

The minutes of the parent Society show a desire to make their organization more perfect and thus increase its efficiency.

Eleventh Annual Report.

Twelve years have now elapsed since the establishment of the New York Bible and Common Prayer Book Society, the first institution in this city which had for its declared object the gratuitous distribution of the Holy Scriptures. During the period of its operations it has been so far blessed as to be enabled to raise a permanent fund of $5,295.35 cents, to obtain a set of 8vo. stereotype plates for the Book of Common Prayer, and to expend, in procuring Bibles and Prayer Books for distribution, nearly $4,000.

The result has been the circulation, through the medium of this Society, of 2,966 Bibles, 500 New Testaments, and 5,485 Prayer Books, making an aggregate of 8,951 volumes.

Of the above, 252 Bibles, and 630 Prayer Books, have been gratuitously distributed, and 101 8vo. Prayer Books, from our stereotype plates, given to members and donors, on the terms of the Society, since its last meeting.

1. The Fifth Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society.

Our operations, during the past year, have been much facilitated through the instrumentality of the office of Agent, recently established by the Board, and the very faithful discharge of its functions by the present incumbent.

The sum of $250 has been appropriated by the Board to the purchase of Bibles, and the like sum for that of Prayer Books, for gratuitous distribution, the ensuing year.

The operations of the Society, in consequence of the urgent and perpetually increasing wants of our own diocese, have been almost exclusively confined within its bounds. The Managers would have rejoiced at ability to extend them more widely, but have found themselves incapable of even approximating to the full supply of the necessities at home. They regret that such should have been the state of things in the largest, wealthiest, and most flourishing diocese in the Union. They would respectfully, but most earnestly urge upon their brother Churchmen—and hope to be not wanting in their own attention to it—the Christian obligation which lies upon so highly favoured a section of the Church, to employ the ability entrusted to it by a bountiful Providence, not only to the care of its own children, but, also, to the extending of its aid to dioceses from which God's mere goodness has made us to differ in the possession of means for advancing the cause of Christ.

With these feelings, however, we would mingle—and call upon our fellow-members to add theirs—emotions of lively gratitude to him from whom cometh every good and perfect gift, for what he has enabled us to do. The circulation of nearly 9,000 copies of the Scriptures, and of a Liturgy carrying to the heart, in every variety of most interesting and impressive form, their divine doctrines and precepts, cannot have been without effect. The blessing of God has gone forth with them. His grace has awakened attention to their sacred contents—has brought them home to the heart—has thus blessed them to the conversion of the sinner, to the comforting of the penitent, to the confirming of the faithful, to the reclaiming of the wandering, to the encouragement of the striving, to the consolation of the sick and afflicted, to the support of the dying, and, perhaps, to the furnishing of the departed soul with its first hallelujah, when delivered from the prison of the body.

In the enlargement and increasing prosperity of the Church in

this diocese, we see cause to cherish the humble hope, that these effects may have been produced to no very inconsiderable extent. In the year 1809, in which this Society was formed, there were, in this State, but 42 clergymen of our Church. There are now 78. The number of congregations has increased in about the same proportion. To this encouraging state of things, although we delight to perceive in it the Divine blessing upon a well regulated system of ecclesiastical concerns, and upon Episcopal and pastoral fidelity, we may, also, humbly hope that our Society has been not a little conducive. It gives us great pleasure, indeed, to acknowledge as powerful, and, in some instances, more effectual auxiliaries, those sister establishments of our Church, in various parts of the diocese, which have for their objects this same good work of circulating the Bible and the Book of Common Prayer —the support of missionaries—and the distribution of religious tracts. And it now gives us the highest satisfaction to hail, as an enterprise surpassing them all in magnitude of importance, and in probable extent of beneficial influence, the measures commenced at our last convention, and prosecuting, under the auspices of managers appointed by that body, for affording the means of securing, by competent provision of their education, a pious, orthodox, and learned clergy.[1]. When we consider the order set forth in the Word of God, as that by which he designs the blessings of the Gospel to be disseminated and preserved among men, we cannot but regard the various and momentous functions of the ministry of his Church, as most intimately connected with the interests of evangelical piety, with regard both to the sanctification and salvation of the individuals, and to its benign influence on communities. Hence the state of religion, and its practical influence, have ever been graduated by the character and abilities of the clergy. In this noble institution, therefore, we see an effort for an advancement of the Redeemer's cause, which we all should most heartily bid God speed; and the interests of which, we should all, according to our respective ability and opportunity, endeavour to be God's honoured instruments of promoting. This will be perfectly consistent with the continuance, and even increase of our exertions in behalf of those other excellent institutions, by which our Church aims, though,

1. The reference is to The New York Theological Education Society.

indeed, in an humbler sphere, at the furtherance of the same great object—the spiritual and eternal welfare of the sons of men.

When we contemplate the resources of this diocese, possessing upwards of 120 congregations, and these including no inconsiderable share of the wealth of our State, and then suppose that deep influence of religious affection, which its everlasting moment deserves, our minds, at once, form the idea of a magnitude of exertion in the various methods for advancing the interests of religion and the Church, commensurate to the just expectations which should be entertained, of a diocese so peculiarly favoured with means and facilities. May God put it into the hearts of those whom he has blessed with this world's goods, to consecrate a liberal share of them to the glory of the all-bounteous Giver. Gratitude to him demands this offering. His promised blessing urges to it. His Church asks it, as a return of temporal for spiritual things; and as furnishing her with the means of accomplishing the blessed and eternally momentous objects for which she was established.

Signed by order of the Board.

MATTHEW CLARKSON, Chairman pro tem.
BENJAMIN T. ONDERDONK, Secretary.

New York, Feb. 21, 1821.[1]

During the year no special events in connection with the work of circulating the Prayer Book occurred.

It was, however, an important year in the annals of the American Church, for it saw the General Theological Seminary permanently established in the city of New York, and the perfected organization of the Domestic and Foreign Missionary Society.

The publication of the stereotype Bible by the Auxiliary Society disproved the charge of indifference to the circulation of the Holy Scriptures. Copies of the first impression do not seem now to be in any collection.

SIXTH AUXILIARY REPORT.

The Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, in presenting to their constituents the Sixth Annual Report of the transactions of the Society, regret

1. The Christian Journal, May, 1821. Volume V., No. 5, pp. 142, 143, 144.

to observe that the pressure of the times, and the numerous and urgent demands upon Christian charity, have tended to restrict, in no ordinary degree, the labours and usefulness of our institution.

Immediately after the last anniversary, your Board of Managers printed an edition of one thousand copies of the Bible, from the new stereotype plates of the Society. Of these a large number was due to subscribers and members on account of their annual subscriptions; and one hundred and twenty copies were forwarded to the Society for the Advancement of Christianity in South Carolina, in payment of one hundred dollars advanced by them to us in the year 1820, towards the completion of the stereotype plates. The receipt of these has been acknowledged by that Society, with an expression of their satisfaction in having aided us in the production of so beautiful and correct a copy of the Holy Scriptures. Of the residue of the edition, a proportion has been sold to Societies and individuals for gratuitous distribution, the finances of the Society not authorizing the Board to indulge their feelings by yielding to any of the many urgent applications for donations of the sacred volume.

One hundred and six Prayer Books have also been delivered from the Depository of the Society, to members and subscribers since the last anniversary; and, during the same period, sixteen hundred and seventy-four copies have been sold to Societies and charitable individuals for gratuitous distribution.

These, with the former sales and distributions of the Society, make an aggregate of three thousand and twenty-six Bibles, and sixteen thousand nine hundred and twenty-five Prayer Books, which have issued from our Depository since the formation of the institution in the year 1816.

We still continue to sell the Prayer Book to those who purchase for gratuitous distribution, at thirty cents per copy; and we have fixed the price of the Bible, bound in a durable and handsome manner, at eighty-five cents, which is considered to be cheaper than any other edition of the Bible ever published in this country.

At the last anniversary meeting of the Society its bye-laws were so amended as to provide for the establishment of a permanent fund, by the appropriation of such sums as should be thereafter received for life subscriptions to the Society. The sum

required to constitute a member or subscriber for life, was fixed at twenty-five dollars, and the amount received for such subscriptions is directed to be invested in such manner as to produce an annual income to the funds of the Society. Under this regulation the sum of two hundred dollars has been since subscribed, and, for the present, has been deposited in the Savings Bank. The Board of Managers fondly hope that many of the members and subscribers of the Society will be induced to add to this fund, so auspiciously commenced, and thus ensure the future usefulness and stability of our institution.

In addition to the above amount of life subscriptions, the receipts of the Society for the past year, together with the balance in the Treasury at the last anniversary, amount to the sum of six hundred and sixty-five dollars and three cents. Of this sum, ninety-five dollars and fifty cents were collected in Trinity Church on the evening of the 18th of February last, when the Anniversary sermon, for the benefit of the Society, was delivered by the Rev. Mr. Feltus; thirty-two dollars and twelve cents, the balance of the proceeds of the Concert in Grace Church, and the sum of three hundred and thirty-eight dollars has been received from subscribers and members.

The payments of the Treasurer for the same period amount to the sum of six hundred dollars and fifty-nine cents, chiefly for paper, printing, and binding, leaving a balance in the Treasury of sixty-four dollars and forty-four cents.

The Society is, at the same time, indebted to its printers in the sum of one hundred and seventy-eight dollars, and there are some small outstanding bills for contingent expenses, to the amount of twenty-five or thirty dollars.

Under these circumstances, with an exhausted treasury, and a diminished subscription list, your Board of Managers would almost despair of being enabled to resume those active and beneficent labours which have heretofore, with the blessing of Heaven, shed the light of the Gospel, and the purity of Christian worship, on the remotest borders of our land. But this despair in our hallowed cause is forbidden by the Master whom we serve; and animated by His promises of assistance, we will endeavour to arouse your minds to the importance of our cause, and stimulate you to renewed exertions.

* * * * * * * *

We have been solicited to distribute the Liturgy of our Church among Episcopalians in our distant settlements, who, deprived of the ministrations of the Gospel, and far removed from the Sanctuaries where their fathers worshipped, are forgetting the discipline and faith of the Church in which they were trained to the knowledge of grace and salvation. The limited Missionary establishment of our Church is insufficient to supply the wants of the rapidly increasing population of the west, and many, who, with the Liturgy in their hands, would adhere to the worship which we venerate, wanting even this support to their principles, soon fall into the ways of irreligion and vice.[1]

At the meeting of February 6, 1822, the sum of $600 was appropriated for the coming year for the purchase of Bibles and Prayer Books. At the annual meeting, February 26, 1822, the report was read and adopted and the following Managers elected: Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry McFarlan, Richard Platt. (Folio 104.)

Twelfth Annual Report.

Twelfth Annual Report of the Board of Managers of the New York Bible and Common Prayer Book Society, read at a Meeting of the Society in Trinity Church, New York, on Tuesday, February 26, 1822.

So lately as the commencement of the present century, it is believed there was not in this diocese, or any part of our country, a voluntary association of individuals, formed on a permanent basis, for the purpose of aiding the Church in promoting the great interests of the Gospel. This seems the more surprising, as the experience of the Mother Church of England had, for more than a century, exhibited the extensively beneficial influence which might thus be exercised. The venerable Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts had during that period been her most powerful auxiliaries, not only in advancing her interests and the spiritual welfare of her children at home, but also in carrying to

1. The Sixth Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society.

far distant lands, and among them to our own, the inestimable benefits of her communion.

The Convention of this diocese had, indeed, in the year 1796 organized a Board under the title of the Committee of the Protestant Episcopal Church, for propagating the Gospel in the State of New York; and from that time this Committee has had in charge the disposal of the sums collected in the several parishes for the support of Missionaries.

In 1802 the Corporation of Trinity Church in this city, vested a liberal sum in a Board of Trustees, denominated the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York. The proceeds of this endowment continue to be appropriated by the Society in aid of the support of Missionaries, in the distribution of religious books and tracts, in assisting young men in their preparation for holy orders, and in other ways conducive to the interests and increase of the Church.

It is obvious, however, that neither of the above mentioned institutions, although of great and extensive utility, can be classed with voluntary associations supported by the contributions of their members.

The first establishment of that kind attempted in our diocese, and, it is believed, in the American Church, is that, in the business of which we are now assembled. It was organized in the beginning of the year 1809. Since that time, and especially within the last six or seven years, the example has been very extensively followed. In all parts of the country societies have been formed, and are still forming, by members of the Church, for the distribution of the Bible and the Book of Common Prayer, and approved religious books and tracts; for the support of Missionaries, for aiding young men in their preparation for holy orders, for extending the benefits of gratuitous daily and Sunday instruction; and for other objects connected with the enlargement and prosperity of the Church.

It is believed there is not now a diocese in the country, and hardly a parish in a diocese, in which the members of the Church are not directly or indirectly engaged in the support and management of some such establishment. These institutions are recommended to our notice and regard from the two-fold consideration of the good they do and the manner in which they do it.

It must be perfectly obvious that the good done in the various

modes above enumerated must be of vast extent and of infinite importance. It is no less than promoting the glory of God, and the spiritual and eternal welfare of men; and in connection with these the best interests of society.

But the manner in which this good is done presents also an object of peculiarly gratifying reflection. No truth is more obvious on the face of Scripture, than that the blessings of religion are appointed to be enjoyed by man in a holy community, where they are connected with each other by the bond of a common faith, a common ministry and a common worship.

This community styled the Church and Body of Christ is represented as the established mean for conveying to individuals the spiritual and eternal blessings designed by the Gospel, and the appointed instrument of its extension and preservation in the world. And we esteem it a peculiar recommendation of the Societies we have noticed that by recognizing, in their own establishment and operation, the same bond of faith, ministry and worship,—they do good in that evangelical and primitive way which, while it promotes the great interests of the Gospel, fails not also to cherish and enforce that unity of faith and order, which the first Christians deemed essential to the religion they professed, which the apostles strenuously urged, and for which the Saviour prayed, and which are among the most prominent characteristics of the Church for which he shed his blood.

In accomplishing the good purposes designed by its establishment, this Society has through the divine blessing, been enabled since its institution to raise a permanent fund of $5,348.35, to expend, in the immediate prosecution of its objects, nearly $4,500; to procure in addition to the expenditure just mentioned, a handsome set of stereotype plates of the Book of Common Prayer, and to distribute, principally gratuitously, 3,195 copies of the Bible, 500 of the New Testament, and 6,151 of the Book of Common Prayer, making an aggregate of 9,846 volumes.

Of these, 229 Bibles and 490 Prayer Books have been gratuitously distributed, and 176 octavo Prayer Books from the Society's plates have been delivered to members, on the terms of the Society within the past year.

The Board at a late meeting appropriated $600 for procuring Bible and Prayer Books for the distribution during the ensuing year.

In this way we may humbly hope that we have been instrumental in doing some good to the *Church*, and through that to the religion of the Redeemer. It is impossible to say how far the distribution of these books may have gone in bringing sinners to repentance; in reclaiming the erroneous, and confirming the wavering, in the faith, in guiding man in the peaceful paths of the commandments and ordinances of the Lord; bringing them in his appointed way, into covenant with God; and thus forwarding them through the militant towards the triumphant state of his holy Church.

But extensive as we may hope that this good has been, we cannot suppress the confidence that it might and ought to have been greater.

When we consider what portion of the wealth of the community is possessed by members of our Church, and her peculiar advantages as a means of promoting the great interests of religion, we would naturally expect that her institutions would be foremost in extent of operation among those designed to benefit the cause of the Gospel. Certain we are that her members cannot better employ their ability to promote that great and grand cause, than by enabling her to extend more widely the sanctifying and saving influences of her primitive and evangelical doctrines, order, and worship.

With this view, we cannot but regard with the most lively interest every facility which she receives, in advancing in any way the great cause which she has in charge. It gives us, therefore, most heartfelt satisfaction to advert to the distinguished instance of individual liberality which since our last meeting has gladdened the hearts of the true friends of the Church, and consecrated to the perpetual affectionate remembrance of her sons, the name of Jacob Sherred. The effect of his munificence in his permanent location of the General Theological Seminary of the Church, where peculiar facilities are afforded to the promotion of its objects, and its establishment upon principles best calculated to insure its harmonious and successful operation.

We also esteem it an object of sincere felicitation. To the name of this revered benefactor it is our privilege to add that of another, who devoutedly attached to the Church in life did not in death forget it, Mrs. Sarah Startin, long a pattern of walking in the commandments and ordinances of the Lord, has set her seal

to the sincerity of her desire for the diffusion through the Church of the inestimable blessings of religion by a liberal bequest to that high and important object.

Such instances of beneficence cannot but warm the Christian heart with gratitude and admiration; and must be viewed by the true patriot and enlightened statesman as the best evidence of love of country; inasmuch as they tend to diffuse that religion which forms the most upright citizens and best members of society. Let them encourage us in this sphere of usefulness which has fallen to our lot; and excite our hopes, and warm our prayer, that our labour may not be in vain, but in the Lord.

Signed by order of the Board.

J. H. HOBART, President.

Attest: BENJAMIN T. ONDERDONK, Secry.

New York, Ash Wednesday, Feb. 20, 1822.[1]

1. The Christian Journal, April, 1822. Volume VI., No. 4, pp. 119, 120, 121.

CHAPTER VII.

CONTENTS.

Progress of the Auxiliary Societies — Anniversary of the Society of Auburn, September, 1822 — Diocesan Convention Held at Troy, October, 1822 — Address of Bishop Hobart Incorporating an Address from Bishop White — Names of English, Scottish and Irish Bishops Who Favoured or Opposed the British and Foreign Bible Society — Criticism of Archdeacon Norris by Dr. Milnor — Reply by Bishop Hobart — Opposition to the Auxiliary Society — Seventh Annual Report of the N. Y. Auxilary — Address by the Rev. George Uphold — Thirteenth Annual Report of the N. Y. B. & C. P. B. Society.

THE notices found of the work of Bible and Prayer Book Societies in other parts of the State show the strength of conviction of their members and their approval of the views of their diocesan concerning these aids in the extension of the Church.

The Christian Journal gives this account of the second anniversary of the Bible and Prayer Book Society which was held in September, 1822, at Auburn; when a sermon adapted to the occasion was delivered by the Rev. Henry Anthon, Rector of Trinity Church, Utica.

The Society was formed at Manlius in July, 1820. In consequence of the general distribution of the Bibles by the laudable exertions of others and the pressing demand for the Book of Common Prayer, the attention of the Society since its commencement has been turned to the distribution of that invaluable manual of devotion. Between 600 and 700 copies have already been distributed. It must be gratifying to every friend of the Church to hear that the zeal manifested by our friends in the County of Otsego equalled every expectation which has been raised regarding them. They came forward with a promptness and eagerness worthy of all imitation. They contributed to the funds of the Society about $60, and it should be observed that this sum was advanced by a few individuals. It is confidently believed that every Churchman will become a member of the Society. Although the operations of this institution have neces-

sarily been limited, still we trust that they have been so far useful that we may safely rely upon the patronage of every friend of the Church, and that we hazard nothing in saying that however humble in its beginnings, it is destined, if properly supported, to extend its cheering and benign effects over every portion of the Church in the sphere of its influence.

Hon. Morris S. Miller, Utica, President.

The Rev. Lucius Smith, Auburn, 1st Vice President.

The Rev. Russell Wheeler, Butternuts, 2d Vice President.

The Hon. Nathan Williams, Utica, Treasurer.

The Rev. Henry Antiion, Utica, Secretary.[1]

In October, 1822, the Convention of the Diocese met in St. Paul's Church, Troy. This was one of the few occasions when a session was held outside the city of New York. The Bishop's address dealt with the progress of the Church during the year and made suggestions for increased work as opportunity offered.

He inserted a long extract from an address of Dr. White, Bishop of Pennsylvania, disapproving the union of Churchmen and other Christians under certain circumstances for religious and benevolent purposes. In approving and commenting upon it he said:

The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of Episcopalians with other denominations in Bible societies, have gained strength by subsequent reflection and observation. These societies seem to me erroneous in the principle on which, in order to secure general co-operation, they are founded—*the separation of the Church from the word of God of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of divine institution, and the instruments of the propagation and preservation of Gospel truth.* As it respects Churchmen, the tendency of these societies has appeared to me not less injurious than the principle on which they are founded is erroneous. They inculcate that generous liberality which considers the differences among Christians as non-essential; and they thus tend to weaken the zeal of Episcopalians in favour of those distinguishing principles of their

1. The Christian Journal, October, December, 1822. Volume VI. Nos. 10-12, pp. 367, 368.

Church which eminently entitle her to the appellation of apostolical and primitive.

The success of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them: except on the maxim, that "the end justifies the means." Nor is this success to be considered as evidence of the favour of Heaven: for then, divine sanction would be obtained for many heretical and schismatical sects which, at various times, have obtained great popularity, and corrupted and rent the Christian Church.

It is a satisfaction to me, that in withholding my support from Bible Societies I act with those in the highest stations in the Church from which we are descended, and with the great body of its Clergy. But it is a source of painful regret to find myself differing, on this subject, from many of the Clergy and members of our own communion whom I greatly esteem and respect. I would wish to guard against the supposition of any design on my part to censure these Episcopalians who deem these societies worthy of their support, and the proper channels of their pious munificence. Among the Episcopal laymen of this description, I recognize in the President and acting Vice President of the American Bible Society, individuals who are not for a moment to be suspected of acting from any other principle than a sense of duty, and whose pure and elevated characters adorn the Church of which they are members. My object is not to censure others, but, in the discharge of my official duty, to state and defend the principles on which I think Churchmen should act in their efforts for the propagation of the Gospel; and to ask for those who do not act on these principles, the credit of an adherence to the dictates of conscience, and an exemption from the imputation of being unfriendly to the distribution of the oracles of truth. No imputation can be more unjust, injurious, or unkind. It is not to the distribution of the Bible, but to the mode of distribution that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the apostolic mode of propagating Christianity—in the separation of the sacred volume from the ministry, the ordinances, and the worship of that mystical body which its Divine Founder has constituted the mean and the pledge of salvation to the world. And we think that Episcopalians will best preserve their

attachment to the distinctive principles of their apostolic Church, and thus best advance the cause of primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, by associating for all religious purposes only among themselves.

The Bible and Common Prayer Book Societies continue their eminently useful operations; and one in the Western District is distinguished for its zealous exertions. It is highly gratifying to see Churchmen uniting their efforts and their contributions in the extension of our Church; and with it, of the truths, the ministry, and ordinances of that Gospel, which is the power of God unto salvation, in their primitive purity.[1]

The names of the following Bishops of the Church of England and Ireland appear among the supporters of the British and Foreign Bible Society:

Most Rev. Poer Trench, Archbishop of Tuam: Honourable and Right Rev. Shute Barrington, Bishop of Durham; Right Rev. John Buckner, Bishop of Chichester; Right Rev. Thomas Burgess, Bishop of St. David's; Right Rev. John Fisher, Bishop of Salisbury; Right Rev. Henry Bathurst, Bishop of Norwich; Honourable and Right Rev. Henry Ryder, Bishop of Gloucester; Honourable and Right Rev. Thomas Lewis O'Beirne, Bishop of Meath; Honourable and Right Rev. Charles Lindsay, Bishop of Kildare; Honourable and Right Rev. William Knox, Bishop of Derry. 10.

The names of the following do not appear among the supporters of the British and Foreign Bible Society:

Right Honourable and Most Rev. Charles Manners Sutton, Archbishop of Canterbury; Right Honourable and Most Rev. Edward Venables Vernon, Archbishop of York; Most Rev. Lord George Beresford, Archbishop of Armagh; Most Rev. William Magee (author of the work on the Atonement), Archbishop of Dublin; Right Honourable and Most Rev. Richard Laurence (author of the celebrated Bampton Lectures on the Articles), Archbishop of Cashel; Right Honourable and Right Rev. William Howley, Bishop of London; Right Rev. George Tomline,

1. Address of The Rt. Rev. John Henry Hobart, D.D., to the Convention of the Diocese of New York, October 15, 1822, pp. 31, 32, 33, Journal, 1822.

HENRY HADLEY NORRIS

Bishop of Winchester; Right Rev. William Henry Majendie, Bishop of Bangor; Right Rev. Richard Beadin, Bishop of Bath and Wells; Right Rev. John Kaye, Regius Professor of Divinity, Cambridge, Bishop of Bristol; Right Rev. Samuel Goodenough, Bishop of Carlisle; Right Rev. George Henry Law, Bishop of Chester; Right Rev. Bowyer E. Sparke, Bishop of Ely; Right Rev. William Carey, Bishop of Exeter; Right Rev. George Isaac Huntingford, Bishop of Hereford; Honourable and Right Rev. J. Cornwallis, Bishop of Litchfield and Coventry; Honourable and Right Rev. George A. Pelham, Bishop of Lincoln; Right Rev. William Van Mildert, Bishop of Landaff; Honourable and Right Rev. Edward Legge, Bishop of Oxford; Right Rev. Herbert Marsh, Bishop of Peterborough; Right Rev. Walter King, Bishop of Rochester; Right Rev. John Luxmoore, Bishop of St. Asaph; Right Rev. F. H. W. Cornwall, Bishop of Worcester; Right Rev. George Murray, Bishop of Sodor and Mann; Honourable and Right Rev. R. Ponsonby, Bishop of Down and Connor; Right Rev. William Bisset, Bishop of Raphoe; Right Rev. Nathanael Alexander, Bishop of Clogher; Right Rev. George De La Poer Beresford, Bishop of Kilmore; Right Rev. James Saurin, Bishop of Dromore; Right Rev. Robert Fowler, Bishop of Ossory; Right Rev. Lord Robert Tottenham, Bishop of Ferns; Right Rev. Thomas Elrington, Bishop of Limerick; Honourable and Right Rev. Richard Bourke, Bishop of Waterford; Honourable and Right Rev. Thomas P. Lawrence, Bishop of Cork; Right Rev. Charles Mungan Warburton, Bishop of Cloyne; Right Rev. Richard Mant, Bishop of Killaloe; Right Rev. John Leslie, Bishop of Elphin; Right Rev. Christopther Butson, Bishof of Clonfert; Right Rev. James Verchoyle, Bishop of Killala. To whom are to be added the Bishops of the Scotch Episcopal Church; Right Rev. George Gleig, Primus, Bishop of Brechin; Right Rev. Alexander Jolly, Bishop of Moray; Right Rev. Daniel Sandford, Bishop of Edinburgh; Right Rev. Patrick Torrey, Bishop of Dunkeld; Right Rev. William Skinner, Bishop of Aberdeen; Right Rev. David Low, Bishop of Ross. Total 45.

No immediate reply was made by any champion of the Bible Society. In the winter of 1822-23 the Rev. Dr. James Milnor, Rector of St. George's Church and Secretary of the American Bible Society, made an address in which he severely criticised the letter of the Rev. Henry Hadley Norris of Hackney to Lord

Liverpool, condemning the Bible Societies which had recently appeared; in it he used the phrase "infidels or blinded Christians."

Bishop Hobart then wrote anonymously to the New York Daily Advertiser in condemnation of this address and inserted the extract from his Convention address upon Bible Societies. After some correspondence, Mr. Theodore Dwight, the editor, declined to publish it unless the Bishop should sign it with his own name. Finally the Bishop sent it to the Evening Post, in which it was published on February 1, 1823.[1]

In the meantime the Auxiliary Society found itself opposed by those Churchmen who advocated Bible Societies. Dr. Milnor refused to read the notice sent to him of the annual meeting and to close St. George's on the evening when the Rev. Dr. Upfold, Rector of St. Luke's Church, was to preach in St. Paul's Chapel a sermon in its behalf. It found subscriptions were withheld. Like other societies in the Church it needed all the devotion which a confidence in the worthiness of its work could give to overcome the obstacles it encountered. But its members were full of faith and not easily discouraged. In full expectation of the hearty co-operation of all Churchmen it printed this notice in the daily papers:

NOTICE.

The annual meeting of the Auxiliary New York Bible and Common Prayer Book Society will be held in Trinity Church To-Morrow, 26th inst. at 7 o'clock P. M., when the annual Report of the Board of Managers will be presented. The attendance of the members, and all others friendly to the object of the Society is respectfully solicited.

CHAS. KEELER, Recording Secry.[2]

The report as printed gives this day for the meeting as Saturday, but the notice is evidently correct and we must conclude that Sunday is the right date.

The proceedings of the Annual Meeting and the Report of

1. This outline is taken from a Letter of the Hon. William Jay to Bishop Hobart, which will be noticed more fully.

2. The Commercial Advertiser, New York, January 25, 1823.

which a large portion is here given, show the determination to persevere in its work notwithstanding all the trials and difficulties it had recently encountered.

The Report is gloomy in tone, and it must be remembered that the poor showing of the past year was due not to so much to the opposition which it so unreasonably encountered among church people who ought to have upheld and fostered its work, but to the scourge of scarlet fever which joined to the general financial depression had disheartened the whole of the community.

At the seventh annual meeting of the Auxiliary in January, 1823, Dr. John Smyth Rogers, for five years past the Treasurer of the Society, and to whom it is indebted for his valuable exertions from the period of its establishment, having relinquished his office, Mr. Floyd Smith, late first Vice President, yielded to the unanimous desire of the Board and undertook the office of Treasurer.

The seventh annual Report is in part as follows:

The Managers of the Auxiliary New York Bible and Common Prayer Book Society come before their constituents with diffidence and regret. On former occasions they have had the satisfaction to present reports of their proceedings, which warmed their hearts with gratitude for the blessings of which they were made the instruments and proudly carried forward their views to labours of future usefulness: for then they contemplated only the rapid progress and rising hopes of this Society. From the tender plant of the forest, they had seen it advancing to the vigour of confirmed strength, its roots seemed to have fixed in a kindly soil, and, in their fond imagination, they looked forward to the time when its branches should spread rapidly, and its fruits supply the wants of many who looked to it for spiritual nourishment and strength.

Surely this was not an idle nor unjustifiable expectation—for this Society had received the patronage of Churchmen of every degree. The rich had given it their bounty, the zealous their exertions, and the poor their prayers. With such encouragement, an institution whose first organization was effected by a few individuals, was raised into public favour, solely from a sense of its importance to the interests of religion, and of its usefulness to the Church. In two years 10,000 volumes, distributed by its

care, had "made its name known and coupled with honourable appellation to the furthest limits of our federal union."[1] Even then this seedling was "found to be of the true species and of the right kind"; and the Society was declared to need "no higher encomium than the unvarnished tale of its recent origin and widespread labours."

On our Sixth Anniversary, however, with an exhausted treasury, and a diminished subscription list, your Board of Managers began almost "to despair of being able to resume those active and beneficent labours which, with the blessing of Heaven, had shed the light of the Gospel and the purity of Christian worship on the remotest borders of our land." Still, "trusting in their hallowed cause," the Board then put to you the question, "Shall we ask in vain for the means of continuing our labours? Shall we in vain address to Christians our supplications for relief for those who are treading the thorny ways of wretchedness, and the dark valley of death? Shall the beacon which your bounty has erected to light the traveller on his way, and to guide the wanderer to a haven of rest, be extinguished;—now when the solitary places have been made glad by its rays, and its beams have begun to shed the light of glory on the ocean and the wilderness?"[2]

The seventh year has just elapsed, and we are now compelled to confess that the appeal has been in vain, and that our expectations are disappointed. So far from being supported by increasing liberality, a large proportion of our members, when called upon for their subscription, have withdrawn their names; and while our resources are thus continually decreasing, very few subscribers are added to our list. Until the last month, not a single Bible or Prayer Book had issued from our Depository during the whole of the past year. And unless Churchmen feel it their duty to renew and extend their aid, the Board must yield to the prevailing apathy; their plates must be permitted to lie unemployed; they must close their ears to the calls for aid, and shut the doors of their Depository against the demand for that knowledge which "maketh wise unto salvation."

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Yet we are assured by abundant evidence, that there is among

1. Rev. Mr. M'Vickar's Address before the Society, January, 1818.
2. Vide Sixth Annual Report.

Churchmen a spirit of liberality of which our Church might boast, but its effects are not generally seen nor appreciated, because it is diverted and scattered through the inconsiderate kindness of an exclusive charity. The Church of our choice, so far from being preferred, is placed last in the participation of our bounty; and, abandoning all that we profess to value, our contributions give impulse to the current of other streams, but leave dry and forsaken their own channels, whose banks they might enrich and adorn.

This disposition to aid others in their work of piety and benevolence argues an amiable and liberal character, and were it answered by a correspondent return of benefits, it might be also desirable and wise. The very name of charity is lovely, as that of sect is odious; and next to a frank and honest rivalry of benevolence, we would delight in a mutual interchange of benefits and gifts. Either one of these plans would be productive of advantage to the common cause, and either would be honourable. But to be useful and wise, the system of interchange should be equal and reciprocal. Episcopalians have long set the example of contributing most generously and nobly to forward the views and purposes of their brethren of other denominations; but it is due to the sincerity of truth to declare that *their* views of charity never extended to reciprocity in our schemes; that while thousands of dollars are given by Churchmen to forward the projects of their fellow Christians, scarcely a dollar finds its way back in acknowledgment of our courtesy, or in advancement of our plans.[1] Meanwhile the fabrics which Christians have contributed to rear to magnificence, are compared with the deserted ruins of their own enclosure, and while strangers affect to mark the contrast with pity or with scorn, our own household is dishonoured, *her* spirit extinguished, *her* efforts paralyzed.

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1. To say nothing of Bible Societies, subscriptions for building churches, for mission families, etc., the missionary and tract societies of other denominations exhibit the names of a great number of Churchmen as life subscribers or liberal supporters; but among similar societies of our Church, it is a most unusual circumstance to find a single subscription out of our own communion. This Society is proud to record one name in honourable exception to this general rule. It is that of Richard Varick, Esq., who was an early and generous contributor to our funds.

With the funds in their hands at the close of the year, the Board have ordered the purchase of 800 Prayer Books, a part of which have been divided amongst the most pressing of the calls urged upon them; and the remainder are pledged for further distribution. They have also directed 500 Bibles, the residue of the edition of 1,000, which remained in sheets, to be bound. The Agent reports the gratuitous distributions actually made out of the recent appropriations to be, 93 Bibles and 242 Prayer Books. The Bishop of the State of Ohio, whose earnest application could not before be met, has been apprised that 50 Prayer Books are subject to his order; and the residue of the appropriation will be applied, with a prudent caution, to other demands which have been long unanswered. The Sunday Schools of the several Episcopal Churches, the Orphan Asylum, the State Prison, the Mariner's Church, and the Missionary service are among those claims which have been, in part, supplied. The *sales* from the Depository, during the past year, have been 1,675 Prayer Books, and the total of the sales and distributions since the organization of the Society is 3,119 Bibles, and 18,842 Prayer Books.

The Treasurer's account shows a balance in the treasury of $116.58, and there is due from the Sunday School Society, for Bibles sold them, $85; but these sums will be insufficient to meet the debt incurred in the purchase of Prayer Books, and in binding the Bibles as before mentioned.

Besides their plates of the Bible and Common Prayer Book, the Society possesses a permanent fund of $425, deposited in the Savings Bank, being the proceeds of twenty-one life subscriptions, only the interest of which is at the disposal of the Board of Managers.

The Board would abandon, with reluctance, a field white for the labour of benevolence, and which will repay, with the substantial fruits of a rich harvest, those who are permitted to enter upon it. On every hand the Bible and Prayer Book are constantly called for. The good Samaritan would find objects for his bounty without wandering from his immediate path. At our very doors, in our very temples, are large Sunday Schools, which have never yet been sufficiently supplied. Around us in our city are the wants of public charities, public prisons, the solicitations of seamen, and the individual claims of hundreds of others to be attended to. In the country, almost every Church has similar requirements with our own here; and in the new settlements

where the faithful missionary conveys the good news of salvation, and forms Churches and congregations, Bibles and Prayer Books, the necessary concomitants of his success, if furnished at all, must be furnished by the common exertions which we have endeavoured to call forth.[1]

Few sermons of the first Bishop of Indiana are in print. George Upfold was the son of English parents and passed his boyhood in Albany. He received his early religious training in old St. Peter's, of which his father was Vestryman and Warden. After passing through the General Theological Seminary, he with his friend George Washington Doane founded St. Luke's Church, New York, and then succeeded Mr. Duffie at St. Thomas's Church. He afterwards became Rector of Trinity Church, Pittsburgh, from which place he was called to the Bishopric of Indiana. In Indiana he met with great discouragement, but worked with undaunted perseverance to plant the Church in the waste and neglected places of the middle West.

Among his brother Bishops he was affectionately known as "Uncle George."

This sermon or address will be read with pleasure and interest both for its matter and for its author's sake.

This notice is found in the daily papers:

BIBLE AND PRAYER BOOK SOCIETY.

The annual sermon and collection for the benefit of the Auxiliary New York Bible and Common Prayer Book Society will take place in St. Paul's Chapel on Sunday evening next, the 9th inst. at 7 o'clock.

N. B.—The seventh annual Report of the Society is now ready for delivery gratis at the office of the agent, No. 99 Pearl Street.[2]

The following address of the Rev. George Upfold, delivered before the Auxiliary New York Bible and Common Prayer Book Society,[3] at the 7th anniversary of that institution, is published

1. The Seventh Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. & J. Swords. 1823.

2. The Commercial Advertiser, New York, Wednesday, February 5th, 1823.

3. We are requested to remind our readers that the treasurer of the Society is Mr. Floyd Smith, No. 182, Broadway, by whom subscriptions and donations for the pious objects of the institution will be gratefully received.

at the solicitation of the Board of Managers. It is presented not only as a happy specimen of that earnest style of preaching which is justly considered appropriate to the recommendation of a public charity, but also in the hope that it will still further subserve the interests of the excellent Society whose claims to patronage it so clearly and eloquently urges.

From the "Christian Journal."

An address delivered in St. Paul's Chapel on Sunday evening, February 9th, 1823, for the benefit of the Auxiliary New York Bible and Common Prayer Book Society, by the Rev. George Upfold, M.D., Rector of St. Luke's Church, New York.

When we contemplate the world in which we live, without the instruction of revelation, we find it filled with contradictions and mysteries which involve us in perplexing conjectures, and fill our minds with wondering agitations. To natural reasoning there is nothing in the present state of things reconcilable to any harmonious design or justly proportioned system; and wherever we turn our eyes, whether on the earth itself or its inhabitants, all appears discordant and out of place. In this perplexing exhibition, man exalted above all other earthly beings is the mystery of mysteries—we behold him endowed with a soul, exalted in its views, great in its comprehension, immortal in its principle, filled with desires which Omnipotence alone can satisfy, possessed of faculties which seem to place no limit to his capacity for happiness, and yet we see this being, so elevated in the scale of existence, and so adorned, the slave of the meanest and most degrading passions; grovelling with the beasts that perish amid the sensual gratifications of the earth, and sharing with them in its final dissolution; and by far the greater part of the mysterious race, indulging in no one care beyond present and transient enjoyments, nor ever seeming to feel that they came into the world but just to eat, drink, and die. But on this dark and mysterious prospect a clear and explanatory radiance has been shed. Revelation unfolds the wondrous secret, rolling away the impervious clouds which rest upon our natural condition and conceal the mournful cause of this mystery, it shows us a world not as originally contrived and harmoniously arranged, but a world in ruins. It exhibits a race of beings in rebellion against their Almighty Creator. It represents the earth as the scene of an awful and

universal apostasy from God; presenting to angels and men a mingled spectacle of divine wrath and divine mercy and disclosing the terribleness of God's indignation in connection with the power of his redeeming love. Throwing aside the veil of former concealment it tells us that "by one man's disobedience sin entered into the world and death," and all its mournful train of consequences came "by sin"; that the ground was cursed for man's sake; and that "the whole earthly creation groaneth and travaileth together until now" on account of his transgression and guilt. Revelation, however, in this explanatory process does not stop here. It makes known to us truths more animating, more excellent, more joyous and consolatory than these. It tells us that the world, though ruined, and exhibiting a prospect of mournful desolation, is not without a remedy; that man though fallen, depraved, guilty and wretched, is not utterly undone; that obnoxious as he is to divine wrath, and amenable to punishment, there is a way provided for his restoration to favour, and for his escape from the fearful consequences of his disobedience. It announces a Redeemer, one who is willing and mighty to save; and through him proclaims a remedy for guilt, a sure and certain way of return from our wanderings, an effective antidote to all our misery. It preaches to us the doctrine of peace, and tells us of one, who, when there was no eye to pity, no hand to help, nor any to bring salvation, became the propitiation for our sins, and the author of everlasting life to all that obey him. It reveals to us the interesting act of the descent of "the only begotten son of God full of grace and truth" to bear the chastisement for our peace and to reconcile us to God by the sacrifice of Himself. It tells us that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses.

Joyful indeed, brethren, are these tidings, and satisfactory to the soul perplexed with doubtful conjectures on its natural condition, its present sensibilities and future destiny. This is that "hidden wisdom" which was kept secret since the world began, until brought to light by the Gospel; this is the mystery which was concealed from ages and generations; this

> "the joyful sound,
> which Kings and prophets waited for
> and sought but never found."

This the transcendent

"heavenly light,
which Kings and prophets long desired,
But died without the sight."

"Blessed are our eyes," my brethren, for they see, and our ears for they hear.

To us the mystery of godliness is fully disclosed. That revelation of mercy and truth, which dispersing the clouds of error and of wrath from the moral firmament hath brought life and immortality to light, is ours, and in its instructions, its privileges, and its blessings we are enabled to rejoice.

But to multitudes the Gospel is still "the hidden wisdom"; and its offers of pardon and reconciliation, its instructive doctrines and consoling truths are unknown. Clouds and darkness still rest upon very many of earth's inhabitants and envelope in gloomy ignorance their mental vision and their spiritual prospect.

Numbers still bow the knee of adoration to "dumb idols," and seek from "stocks and stones, the work of their own hands," a refuge from that wrath which they are conscious they deserve, and the gift of that mercy which they are sensible that they need. This spiritual destitution is not confined, however, to the heathen world. In Christian lands it is felt. In our own country there is a lamentable dearth of the bread of life; and within the circle of our immediate observation, thousands are groaning under the destructive bondage of sin and Satan and perishing for lack of knowledge. Do you doubt the truth of this assertion? Do you hesitate to admit the extent of that moral desolation which overspreads so large a portion of this highly favoured country? Peruse the annual reports of those heralds of the cross, who leaving the comforts of a more refined life, have gone forth to preach the Gospel of reconciliation in our new settlements. Contemplate with serious attention the mournful picture which they draw of the spiritual condition of the inhabitants of those remote districts. See how many there are excluded from the privileges and ordinances of our holy religion; with no hand to guide them into the paths of righteousness and peace; with no sanctuary to frequent for the offering up of their prayers and praises to the Most High and the hearing of that word, which maketh wise unto salvation; "with no Bible to supply the place of other instruction; with no approved formulary of devotion to aid them in rendering rational

and acceptable worship; with no messenger of grace" to reprove, rebuke, exhort them, to warn men of their danger, to convince them of sin, to lead them now in wisdom's ways, and in a dying hour, to infuse into men's souls "a hope full of immortality." But we need not contemplate this scene of spiritual want and ignorance at such a distance. Nearer home there is enough to excite your concern and call forth your compassion. Go wander through many parts of this metropolis—enter the abodes of numbers of its inhabitants—ask the wretched inmates of their God—and they do not know him—speak of their Saviour, and his precious offices—and they have never heard of Him—ask them of their hopes beyond the present transitory scene—and they have none. From their miserable dwellings no morning orison is lifted up to God, no evening offering of praise ascends as grateful incense to the skies; but all within them is desolate and comfortless; they are dead in trespasses and sins; heaven and all the joys it offers are matters of an unknown import; salvation a strange and unintelligible tale; earth bounds their highest pleasures, and their highest prospects. God is not in all their thoughts. Such, my brethren, is the wretched condition of many of our fellow creatures. And must they remain in this deplorable ignorance of divine things? Have they immortal souls, to be saved or to be lost, and shall they continue strangers to him who is the only "Way, the Truth and the Life," and through whom alone cometh salvation? Shall accountable human beings be suffered to live in this habitual commission of sin without a solitary warning of their danger? Shall they be left to die unacquainted with that precious gift which alone can render their passage into the eternal world safe, and their exit glorious and happy? Is a revelation so important in its nature, and so salutary in its tendency as the Gospel of peace; so indispensable to the everlasting welfare of man; so full of comfort, of hope, and of joy; to be confined in its operation to those whose lot happens to be cast in fairer ground, and its holy momentous truths be withheld from the less fortunate? Surely not! Such, brethren, was not the intention of its divine author, of Him who sealed its precious truths with his blood. Nor must such selfishness pervade the hearts and influence the practice of any of his followers. "Go ye," said he to his immediate disciples, "go ye into all the world and preach the Gospel to every creature." The benevolent

command has lost nothing of its force, nor of its importance in the lapse of ages. Calculated and intended for universal diffusion, the Gospel of Jesus Christ demands the zealous and continual efforts of all in its dissemination, of all who participate in its privileges and enjoy its blessings. The gift of infinite love to a fallen and ruined race, it embraces all mankind in its intended influence, and must be spread by faith and charity from man to man, until all shall know Him whom to know aright is eternal life. Yes, my brethren, Christianity imposes upon its votaries peculiar obligations to extend its benefits and blessings, and its appeal, in this respect to their hearts is awakening and forcible. And blessed be God! at the present time this appeal is sensibly felt, and these obligations duly appreciated and faithfully practiced. Christians now appear alive to this part of their duty, and from their awakened sensibility we have reason to hope for the happiest results to the cause of humanity, of religion, and of God.

That charity which regarding with the tenderest solicitude, the spiritual wants of our fellow creatures, extends its ready aid to all within the sphere of its influence, is a prominent and distinguishing feature of the age in which we live, and the events to which it has given rise, form an interesting and honourable epoch in the moral history of the world.

A spirit of benevolence of the highest and purest species of benevolence, has been elicited and is gaining ground among the professors of the Christian faith: and its efforts, holy and useful in their intention, extensive in their plan, enlarged in their operation, and beneficial in their effects, reflect a bright and dazzling lustre for the religion which calls forth their exercise, and directs their movements. To the Christian philanthropist, the present aspect of the religious world is indeed imposing and animating; and in the prospect which it presents of extensive and multiplied and zealous exertion in the cause of Christ, and particularly the active co-operation of the laity in the various plans of "doing good," which is a peculiar trait in the spiritual character of the age. Every friend of the Redeemer must rejoice. Hope contemplates the sublime spectacle with ardent, delightful emotion. Faith looks forward with eager anticipation to the fulfilment of prophecy, and hails with rapture the period, as not far distant when the kingdoms of this world shall become the Kingdoms of Christ, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

Such, my brethren, is the enlivening spectacle which everywhere meets our eyes and animates our hearts. And shall our lethargy detract from the glory, and obscure the brightness of this prospect? Sensible as we must be of the value of salvation, and the benefits of the Gospel, and knowing, as we do, the obligation imposed on us to disseminate the knowledge of a crucified Saviour, and the wonders of redeeming love; shall we remain inactive spectators of this busy scene of benevolence?

Shall the lamp of Christian zeal burn with a bright and holy flame in every heart but ours? God forbid! Such apathy would argue but a very imperfect conception of our religious obligations, a very feeble sense of gratitude for mercies we receive, and the exalted privileges we enjoy. Surely you will not permit it to become an inmate of your bosom, nor suffer it to influence your conduct. Surely your hearts will not refuse to respond with good will towards any plan which has for its object the building up of the Redeemer's Kingdom, and the promotion of the present and eternal welfare of your fellow men.

In this trust suffer me to direct you at this time to a specific application of your charity and solicit your patronage and support for an institution which in the great work of moral renovation, holds out a prospect not of remote, but of immediate and certain and extensive benefit.

This institution is the Auxiliary Bible and Common Prayer Book Society of this city; an association which while it refuses its gifts to none who ask, directs its charitable efforts principally to the relief of the destitute of our own communion. In the execution of this charitable design it has engaged with a zeal and ardour which does it honour; and the effects which have already been produced by its work of faith and labour of love are numerous and beneficial. We have good reason to believe that, through its instrumentality, many a benighted wanderer has been rescued from that gloomy path which leadeth down to death, and been brought to offer upon the consecrated altars of the Christian Church "a free will offering with a holy worship." We have good reason to think that many a child of sorrow, and of sin, hath been comforted by its benevolence; and many a broken heart healed, and taught to look up with the confidence of faith, and the assurance of hope to a reconciled God; that many who never knew a Saviour's name, have been made acquainted with

his saving grace, and interested in that great covenant of mercy, whose blessings are better than life itself. But we will not detain you, brethren, by descanting on the beneficial influence this Society has exerted, and the good it has done. We turn to what constitutes a more important topic now—its present prospects.

These, alas, are marked with a character of hopelessness, which was it not for the expectation of your generous aid, would almost induce an abandonment of its efforts. Holding forth the word of life in intimate connection with the Church of God, the organization of this Society was hailed with rapture by the friends of religion, and the Church, as affording an animating promise of extensive benefit.

Calling forth the pious zeal of the younger members of our Communion, and engaging them in deeds of noble achievement in the best of all causes, it formed a new era in the history of our exertions for the amelioration of the spiritual condition of our destitute brethren, and this anticipation has been more than realized. The efforts of its indefatigable managers in the distribution of the Bible and the Book of Common Prayer have given rise to other efficient measures; and the zeal of our young men, thus called into activity has been directed to other objects of primary importance in the diocese, which have been productive of and still promise the happiest results. Out of their active participation in the work of Christian benevolence, has arisen the Missionary Society, with its several auxiliary associations, which now afford not a little aid to ecclesiastical authority in meeting the demands which are constantly made for ministerial service by our destitute congregations. Thus useful in its own particular sphere of operation, and eliciting other means of doing good, the Society had for a time no reason to complain of a want of encouragement or support. It grew up like a well-watered plant, shot deep its roots, rose high, and bid fair for fruitfulness. But just as it began to tower in increasing luxuriance and strength, and to promise ere long to become the pride of the forest, and the prince among the neighbouring trees, the axe is laid at its root—a fatal blow threatened—and all its branching honours about to be prostrated in the dust. A melancholy reverse has taken place in its means and prospects of usefulness; and instead of the gratulatory accents with which it has before greeted your ears, of good done and greater good in anticipation, it comes to you

now with a tale of destitution, of neglect, of blighted prospects and paralyzed exertions. With an increasing demand upon its bounty and an extended field of usefulness, the Society for the past year has been obliged to remain comparatively idle, for the want of pecuniary means to carry on its operations; and a diminished subscription list and an exhausted treasury afford but little encouragement for future exertion.

"Until the last month," says the very able and eloquent Annual Report, "not a single Bible or Prayer Book had issued from our Depository, during the whole of the past year, and unless Churchmen feel it their duty to renew and extend their aid, the Board of Managers must yield to the prevailing apathy; they must close their ears to the calls for aid, and shut the doors of their Depository against the demand for that knowledge which maketh 'wise unto salvation.' "

And shall these things be so? Shall a zeal so holy, so well directed, be suffered to expend itself in fruitless wishes for want of means to carry its designs into effect? Shall this Society be suffered to languish and die for want of patronage?

Will you as Churchmen, as Christians, permit an institution so eminently useful in doing good, so well calculated to disseminate the glad tidings of salvation, and shed on the minds of the ignorant and destitute the cheering radiance of pure and undefiled religion, to suspend its efforts? In the language of a former appeal—Shall this Society in vain address you their supplications for relief for those who are treading the thorny ways of wretchedness, and the dark valley of the shadow of death? Shall the beacon which your former bounty has erected to light the traveller on his way—now, when the solitary places have been made glad by its rays and its beams have begun to shed a light of glory on the ocean and the wilderness?

We will not willingly believe, my brethren, that your support has been or will continue to be withheld from the very deserving institution because in comparison with some other plans which now engage the public attention it is exclusive in its object; and that you deem it a violation of Christian charity to contribute your aid to the furtherance of its philanthropic designs. We hope you are not afraid of the imputation of bigotry, in consecrating your bounty to subserve the interests of your own Church, and to supply the crying and urgent wants of the destitute of your

own household. Christian charity is not necessarily of that diffusive nature which some would represent it to be. Such was not the light in which it was viewed and practiced by the holy men of old. An inspired apostle expressly teaches us, that while we "do good unto all men" we should do good "especially unto them who are of the household of faith." And though it is now the custom of some in the exuberance of their charity, to reverse the order of the admonition, we trust you will not jeopardize the spiritual welfare of your brethren of the same family for the sake of a little ephemeral popularity with other denominations; nor be induced by their prevalent flattery of the day, of being liberal in your sentiments, and Catholic in your efforts, to refrain from directing a part at least of these efforts, and giving a portion of your bounty to objects connected with your own communion, and thereby justly exhibiting strong and peculiar claims to your regard and patronage. It cannot be that you will so determine. No; you will enable these zealous individuals by your generous bounty to resume their active and beneficent labours and to continue to hold forth the "word of life." You will enable them to persevere in their work of faith and labour of love, "to continue to cheer the hearts of the "mourners in Zion," to give light to them who sit in the darkness and shadow of death," to reclaim the sinner from the error of his ways; and to shed the radiance of evangelical truth, and the purity of Christian worship, on the remotest districts of our land—are we mistaken in this charitable conjecture? Is there no Christian feeling in this assembly? No sympathy for spiritual misery and destitution; no concern for God's glory, the prosperity of his Church, and the good of men? Shall immortal souls be jeopardized through your indifference? Walking in the fulness of the heavenly light, and enjoying those inestimable privileges of which so many of your fellow creatures are deprived, and which their poverty at least prevents them from obtaining, will you refuse to impart of your abundance to their necessities? O let it be favourable!

Withhold not your boon of charity from this deserving institution; but let your present bounty be abundant, for it is much needed, and will be faithfully applied; and let our names be again inscribed on the Society's list of contributors, your best wishes follow these praiseworthy efforts, and your fervent

prayers ascend to the mercy-seat of God for a blessing on their pious undertaking. Amen.[1]

The work of the parent Society had been continued along the lines it had marked out for itself. By mutual agreement and forbearance the two societies did not interfere with each other, but were mutually strengthened.

The meetings of the Managers seem to have been formal and little more than routine matters were brought before the Board, most of the work being done by the Agent.

New York, Wednesday, Feb. 5, 1823.

A stated meeting of the Board was held this day in Trinity Church.

The Agent submitted his report, from which it appeared that 246 Bibles and 615 18mo. Prayer Books have been gratuitously distributed during the past year.

The report was accepted.

The Treasurer submitted his report and account current, from which it appeared that the receipts into the disposable fund, during the past year were $379.48, and into the permanent fund $15; and the expenditures $488.61. It also appeared from the same report, that owing to the prevalence of yellow fever, the subscriptions of members for the past year had not been collected.

New York, Tuesday, Feb. 25, 1823.

This being the day appointed by the Constitution, the Annual Meeting of the Society was held in Trinity Church at 12 o'clock M. The President being absent, the Rev. William Creighton was called to the Chair.

The minutes of the last meeting of the Society were read and approved.

The Thirteenth Annual Report of the Board of Managers was then read.

On motion, Resolved, that the report of the Managers be accepted, and be printed under the direction of the Board.

The Society proceeded to the election of ten laymen to be associated with the Episcopal clergy of the City, as Managers for the ensuing year.

The following gentlemen were chosen: Matthew Clarkson,

1. The Christian Journal, May, 1823. Volume VII. No. 5, pp. 129-134.

John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry McFarlan, Richard Platt.

The Society adjourned.

The following is the Report:

Thirteenth Annual Report of the Board of Managers of the New York Bible and Common Prayer Book Society.

Another year, the Divine Head of the Church has honoured this Society with being an instrument for promoting the great ends designed by the establishment of his Kingdom.

Two hundred and forty-six Bibles and six hundred and fifteen Prayer Books have been distributed gratuitously. They have gone into various parts of our State; and have conduced, we trust, to disseminate a knowledge of the true God and of Jesus Christ whom he hath sent—of the doctrines and precepts of his religion and the nature and constitution of the Church, which he has established as the channel of his grace and mercy to a fallen world.

In promoting such objects we perform the best species of charity. We improve the condition of our fellow men as intelligent, and promote their affection as immortal beings. We rescue them from the degradation and misery of irreligion and vice, and open to them the pure pleasures and heavenly consolations of piety here and its infinite reward hereafter. We make those who might become the pests and disgrace of society creditable and useful to it. We promote all the good to individuals and the community, which cannot but flow from the extension of a Church, holding and disseminating evangelical truth in its primitive purity, and dispensing in the divinely appointed way the means and pledges of salvation provided by the Redeemer of mankind. And if he has promised to regard as extended to himself the relief which we afford to the bodily necessities of our brethren, we surely may hope that when we bestow our efforts on turning men from darkness to light, and from the power of Satan to God; reclaiming them from the way of spiritual and eternal destruction, and presenting them to Christ to be sanctified by his grace, and saved by his merits, he will mercifully receive it as an offering to himself. We may surely trust that he will receive as done to him whatever we do to promote the unity, purity and prosperity of the Church, which he loved, and for which he gave himself.

Of this character we humbly hope are the operations of our Society. The Board would have rejoiced in the means of having them more extensive. They have done what they could. They have endeavoured faithfully to apply the resources with which they were provided; and hope that the prayers of their fellow members will be united with their own, that the divine blessing may attend their efforts. The operations of the past year make the aggregate of distributions by the Society, since its establishment, 10,707 copies of the Bible, the New Testament, and the Book of Common Prayer.

In consequence of the sickness which prevailed in the city last fall, the subscriptions of members in the past year have not been collected. Their collection will be combined with that of those due for the current year. The Board would express the hope that all the present members will gladly continue their patronage to so excellent an object, and that others will be added to the number who thus lend to the Lord.

An immediate advantage to the members and their families will be found in the allowance of one Bible or one octavo Prayer Book for every dollar thus contributed. For the reason stated above the receipts into our Treasury during the past year have been small, being limited to the permanent fund, which fund amounts to $5,374.56. The Board at its last meeting appropriated $450 to the procuring of Bibles and Prayer Books for distribution. May the blessing of God go with them, and sanctify them to his glory, the good of his Church, and the spiritual and eternal welfare of his people.

Signed by order of the Board.

THOMAS LYELL, Chairman pro tem.[1]

The Board organized for the year three days after the annual meeting.

At a regular meeting of the Board held February 28, 1823, the following officers were elected for the ensuing year: The Rev. Benj. T. Onderdonk, Secretary; Gulian Ludlow, Treasurer; Henry McFarlan, Agent.

The Chairman appointed the following gentlemen to be associated with the President, the Secretary and the Agent, as the Standing Committee for the ensuing year: The Rev. Thomas Lyell, D.D., Henry Rogers, John Slidell.

1. The Christian Journal, April, 1823. Volume VII. No. 4, pp. 120, 121.

CHAPTER VIII.

CONTENTS.

Bishop Hobart's Address to Diocesan Convention of 1822 — Criticisms on It — Attack by William Jay — Jay's Interest in Bible Societies — His Letter signed "A Churchman of the Diocess of New York" — Extracts from It — Bishop Hobart Replies under the Signature, "Corrector" — Correspondence Between the New York Auxiliary Society and Dr. Milnor — Bishop Hobart Exposes the Fallacies — Misrepresentations — Rhapsody and Ostentation — The Want of Delicacy — The Ungentlemanly and Unchristian Language — Of Jay's Letter.

APPARENTLY there was no public comment upon the strong and bold utterance of the Bishop concerning Bible Societies in his address of 1822, until after the publication of the Journal of the Convention of 1822. His opposition had been so frequently expressed, both publicly and privately, and attempts made by the advocates of those Societies to prove him entirely in the wrong as we have seen in the course of this narrative, that it is most remarkable that the paragraph in his Convention address should have been made the occasion of a violent attack upon his principles and methods. The author of it was a son of that eminent jurist and statesman, John Jay, who had served both the State and Nation with a pure and disinterested patriotism. While the son had inherited the legal acumen of his father, he was more ready than the Chief Justice to engage in public discussion of measures and institutions which he approved or disapproved of. His interest in Bible Societies had been early shown, and a pamphlet from his pen aided in the foundation of the American Bible Society. It was in the early spring of 1823 that he issued "A Letter to the Right Reverend Bishop Hobart" under the signature of "A Churchman of the Diocess of New York." The controversy excited by it was the last in which the Bishop of New York engaged. Its ultimate effect was to strengthen the cause he advocated and increased the interest of Churchmen in the recently formed Bible and Prayer Book Societies, and particularly in the parent Society. Bishop Hobart's biographer says:

"The address was made the occasion of an attack on the part of an anoymous writer under the signature of a Churchman of the Diocese of New-York, in a temper and style which were altogether unsuitable to his own character and pretensions, to the subject itself, and to the sacred views and dignity of the person assailed. It is this subject, which, provoking recrimination, often renders religious controversy so odious as to indispose men to inquiries after the truth, and to make them prefer ignorance and error to discord and strife. The time, we hope, will come, when these discussions will be conducted in a better spirit, and when the defence of truth may be reconciled with charity and peace. But though no circumstances can altogether justify the harsh tone which too commonly prevails in controversial writings, yet if the misrepresentations, fallacies, the disingenuousness, the indelicacy, the discourtesy, and intolerance, with which Bishop Hobart charged 'a Churchman of the Diocese of New-York' in those masterly pieces signed 'Corrector,' were in the main, fairly made out; and such, so far as I have learned, though not the universal, was the very general opinion of those who had read the controversy; then it is not surprising that under the peculiar provocations, he felt a degree of honest indignation at this unprovoked attack, and that he treated his assailant with severity and scorn."

Note. "In the heat of the controversy, and with a view of strengthening his argument, the Bishop made some personal allusions to the family of 'a Churchman of the Diocese of New-York,' which I have always regretted, and of which it seems proper to state, I entirely disapprove."[1]

Mr. Bayard Tuckerman in his recent life of Judge Jay gives a modern view of his action in the matter.

"An interesting incident in this early period of his life was the part which he bore in the founding of the American Bible Society, in organizing its machinery for the immense work which it had to perform, and in vindicating the principles of the Society against the attacks of the opposing party in his own Church. In the struggle Jay proved his independence of character, and courage of conviction which afterwards distinguished him through the seeming hopeless years of anti-slavery effort.

1. Berrian's "Memoir." Volume I. pp. 264, 265.

The general distribution of Bibles in our day makes it difficult to appreciate the limited supply, the high cost and consequent rarity of the Bible when this Society began its work. The High Church party in New York were opposed to the association of Episcopalians with other Christians to circulate the Bible, and opposed even to the distribution of the Bible unless accompanied by the Prayer Book as an interpreter. In these views they were vigorously supported by their distinguished leader, Bishop John Henry Hobart.

Jay, who had inherited with his Huguenot blood a faith in the Bible not to be restrained by ecclesiastical assumption, was an officer of the West Chester Bible Society, and deeply interested in the work. On the appearance of a pastoral letter from Bishop Hobart in which the High Church views were advocated he published a pamphlet showing that it was the interest and duty of Episcopalians to unite with their fellow Christians of all denominations in spreading the knowledge of the Word of God."

This pamphlet brought him into an active conflict with the eminent Bishop which lasted for several years, and taught him that a philanthropic cause even so plainly meritorious was not be be carried on without the opposition of powerful conservative interests. Convinced that a national society could accomplish more than the local and scattered State Bible Societies, Jay published a pamphlet in 1816 which showed the imperative importance of the work, and urged united action. At the same time the venerable Elias Boudinot, of New Jersey, was exerting himself to the same end. When he received a letter from Jay enclosing the pamphlet, he thus welcomed his youthful ally: "These precious moments I have devoted to a full consideration of one of the greatest and most interesting subjects that has ever concerned the children of men. We are feeble, scarcely able to think or write, my efforts promised but little in the cause, when your welcome and unexpected letter was brought in. My drooping spirits were raised and my mind greatly revived. I could not help giving glory to God for the great encouragement afforded me to press in this glorious cause, when I thus behold his special mercy in raising up so powerful a support in this joyous work and labour of love." In the same year the American Bible Society was formed with the assistance of the best names in the country.

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Notwithstanding the honourable support given to the Society, it had to resist a carefully organized assault on the part of Bishop Hobart and an influential portion of his clergy aimed at the vital principle on which the success of the movement depended, the cordial union of all denominations.

Jay's previous training in the same field of controversy, his staunch devotion at once to his cause and to his Church, designated him as the proper person to carry on the war of letters and pamphlets which ensued.

Although pitted against an adversary to whom age, experience and station gave great advantages, he acquitted himself with credit, displaying literary and reasoning powers which were soon to exert a potent influence upon the great moral issue of our time.[1]

In the preface to Mr. Tuckerman's book the Hon. John Jay, formerly minister from the United States to Austria, and a son of Judge Jay, says:—

"Judge Jay's Memoir on the formation of a national Bible Society, which in 1816 so warmly encouraged the hopes of the venerable Boudinot were followed by spirited controversial pamphlets with an antagonist as able and eminent as Bishop Hobart. The correspondence after Jay's first letter was marked by an unusual sharpness, which happily did not prevent my cherished and lamented friend,[2] the son and namesake of the Bishop, from becoming in later years sincerely attached to his father's antagonist. It was a contest in which Jay vindicated the right of Churchmen to assist in the distribution of the Bible, and anticipated in this his similar efforts for a lifetime to secure the united action of all good citizens, without regard to creed or politics in practicable schemes for the peace and happiness of mankind."[3]

This sketch condensed from the "American Encyclopædia" gives some particulars of the varied and useful life of Judge Jay:

William, an eminent jurist and philanthropist, born in New York, June 16, 1789; died at Bedford, New York, October

1. William Jay and the Constitutional Movement for the Abolition of Slavery. By Bayard Tuckerman, with a preface by John Jay, pp. 10, 11, 12, 13.

2. John Henry Hobart, the youngest son of the Bishop.

3. Preface, by the Hon. John Jay, LL.D. Dated Bedford House, New York, May, 1893. p. 4.

14, 1858. He received his early education at Albany, and graduated at Yale College in 1807. He studied law at Albany, but having injured his eyes by intense study, relinquished the practice of the profession, and retired to Bedford, where he assisted in the management of the large landed estate which descended to him on the death of his father in 1829. In 1810 he began his career of philanthropic effort in the founding of the American Bible Society, and was its recognized champion against the attacks of Bishop Hobart and other members of the Episcopal Church, to which Jay himself belonged, during a controversy which lasted many years.

As President of the West Chester Bible Society he delivered a long series of annual addresses. He organized a society for temperance reform, in 1815. He also took an active part in the tract, missionary and educational movements of the day, and was frequently President of the Sunday School and agricultural societies of his county. In 1818 he was appointed a Judge of the Court of Common Pleas, and in 1820 was made the first Judge of West Chester County, which office he held until 1842, when he was superseded on account of his anti-slavery opinions. In 1835, when the legislature had in contemplation a law restricting freedom of speech on the subject of slavery, he advised the Grand Jury that it would be the duty of every citizen to resist such a law as a violation of the Constitution. The same year on behalf of the executive committee of the Anti-Slavery Society, he prepared a reply to the charges against the Abolitionists, and published a work entitled "An Inquiry into the Character of the American Colonization and Anti-Slavery Societies."

In 1838 he published "A View of the Action of the Federal Government on Behalf of Slavery."

In 1843-4 he visited Europe and proceeded thence to Egypt, where he made the acquaintance of Sir Gardner Wilkinson in conjunction with whom he investigated the subject of Egyptian slavery. He was for some years President of the American Peace Society, and in 1848 published a volume entitled "War and Peace: the Evils of the First with a Plea for Supporting the Last," which was reprinted by the London Peace Society. His plan consisted in treaty stipulations for the settlement of differences by arbitration.

The Committee on Foreign Relations of the United States

Senate, to whom a memorial on the subject was referred, reported in favour of his plan; and Mr. Cobden wrote to him:

"If your government is prepared to insert an Arbitration clause in pending treaties I am confident it would be accepted by our negotiators."

By his will he left a bequest of $1,000 for "promoting the safety and comfort of fugitive slaves."

His publications on all subjects were 43 in number; many of which were widely circulated and exercised much influence on public opinion. His largest work was the "Life and Writings of John Jay." (2 vols. 8vo. New York: 1833.)[1]

We have thought it fitting to give the "Open Letters" between William Jay and Bishop Hobart almost at full length not only because they explain some of the hindrances to the successful working of all Prayer Book Societies at that time, but also because they form part of the wider field of Church History of that epoch. Jay was throughout his life the bitter opponent of Bishop Hobart, and it was enough for the Bishop to advocate any cause or measure for Jay immediately to espouse the very opposite side.

And, since Hobart was identified with the fortunes of Trinity Church the hostility of Jay and his friends naturally extended to every measure proposed by that Church. While the tone of the controversy has been somewhat softened yet the feeling against the principles advocated by Bishop Hobart has during all these years only slumbered and the antagonism between the two schools of thought represented by William Jay and John Henry Hobart is as ready now as ever to break out with all its old time rancour. Then, it must not be forgotten that besides the personal equation there was the radical difference of belief in the character of the Church. Bishop Hobart believed in the continuity of the Church and its oneness with that of Apostolic times. William Jay and the Rev. Dr. Milnor took the more protestant view. It was these divergent opinions that lay, we believe, at the root of the whole controversy, and these opinions are now as then irreconcilable.

Jay's "Letter" setting forth the attitude Churchmen should have to Bible Societies commences with this paragraph:

1. See New American Encyclopædia. Revised Edition. Volume IX. pp. 583, 584.

Right Reverend Sir.

However much, as a Churchman, I may deplore the opposition of my Bishop to the distribution of the uncommented Scriptures; yet as a friend to the American Bible Society, I cannot regret that you have thought proper to renew hostilities against that institution. You have engaged in a warfare, in which the cause of the Bible, has been always crowned with victory, and in which the mortification of defeat has ever been imbittered by the conviction, that the power of the victor, has been confirmed and extended by the very endeavour to shake it. In such a warfare, no friend of the Society can for a moment hesitate to engage, through apprehension of the issue—nay, the very stripling whose youthful limbs refuse the burden of the coat of mail, and the sword of the warrior, may fearlessly enter the field, trusting alone to that God in whose cause he combats; and with no armour but truth, and no weapon but common sense, he will most assuredly vanquish the proudest Goliath that may dare him to the fight.

The only enemies the Bible Society has reason to fear, are inattention to its claims, and ignorance of its proceedings. Whoever subdues these foes, whoever brings home to the consideration, and to the Christian sympathy of the community—the holy purpose—the pure and sacred fellowship, the stupendous labours, and the mighty triumphs of the Bible Society, ought to be enrolled among its greatest benefactors; and few are more deserving of this distinction than the Bishop of New-York.

It is true that your late charge, having been delivered in the ordinary routine of official duties, is not calculated to attract public notice, and of course to advance the interests of the Society, as was the address which you inserted in the newspapers,[1] at the critical moment when the institution, in the feebleness of its infancy, was struggling for existence. The powerful patronage which immediately poured in upon the Society, and the ardent zeal with which many distinguished Episcopalians immediately espoused its cause, attest the extent of the service which you rendered on that occasion. But although your charge will not probably engage so large a share of the public attention as was bestowed

1. See N. Y. Evening Post of 13th May, 1816, two days after the formation of the Society.

upon your address, it happily abounds in matter admirably adapted to awaken the reflections, and arrest the feelings of all who read it. A document in which the name of a venerable Prelate, who may justly be styled the father of the Bible Societies in the United States, is made use of to sanction your opposition—a document in which the conduct of Governor Jay and General Clarkson is represented as erroneous in principle, and injurious in its tendency to that Church which it is admitted they adorn; because in the evening of their days they are labouring to spread the knowledge of that Gospel which has been the guide of their youth, and is now the consolation of their old age—a document in which that mode of disseminating religious truth which has been officially and earnestly recommended to the Episcopalians of the United States by their Bishops assembled in Convention, is denounced as a departure from the apostolic mode of propagating Christianity, as calculated to produce indifference to the essentials of Christianity, and to weaken the zeal of Episcopalians for the ministry, the worship and the ordinances of their Church—will not — cannot be read with indifference. Episcopalians must inquire, are such men as Governor Jay and General Clarkson, and a host of others, whose piety, talents and rank, reflect lustre on our Church: are they sapping her foundations; are they violating their duty as Christians and as Churchmen? Have our Bishops indeed betrayed their sacred trust, and are they inviting us, by their example, by their charges, and by their pastoral letters, to a course of conduct erroneous in principle, and dangerous in tendency? Is Bishop Hobart the only wise and faithful shepherd; and have White, Claggett, Kemp, Moore, Griswold, Dehon, and Chase, been only blind leaders of the blind? Such inquiries, Sir, must be made, and when made, they must lead to investigation; and what the result of that investigation will be, no friend of the Society can for a moment doubt.

You have thought proper to introduce into your strictures on Bible Societies a long extract from a late charge by Bishop White, and although you do not expressly inform us that the Bishop concurs with you in opinion respecting these associations, yet no stranger to his sentiments would, for an instant, hesitate in believing this to be the case. You preface the extract with remarking, "From my official station, I have so many opportunities of observing the powerful claims of destitute congregations

upon the zealous exertions, and liberal contributions of their brethren, and their wants so often press upon my feelings, that I cannot cease to lament that so large a portion of the bounty of Episcopalians flows in a channel over which their own church has no control, and from which it derives no immediate advantage. One would think it obvious, that it is the duty of Episcopalians consistently and zealously to bend all their efforts to the advancement of their own Church, and to 'avoid all admixture of administrations,' and of *exertions,* 'in what concerns the faith, the worship,' and ministry of the Church. *On this subject*, there is so much sound wisdom, of correct principle, and of decided and true policy, united with Christian meekness and benevolence, in the observations contained in a recent address of the Bishop of the Church in Pennsylvania to the convention of his diocess, that notwithstanding their length, I am induced to lay them before you."

Here let us pause to inquire, what is the precise *subject* on which Bishop White has displayed so much wisdom and policy? Surely it must be the same which causes your ceaseless lamentation, and which ushers in the extract, viz., "that so large a portion of the *bounty* of Episcopalians flows in a channel over which their own Church has no control, and from which it derives no immediate advantage." Being thus led to take it for granted, that the subject of Bishop White's observations is the injudicious direction given by many Episcopalians to their *bounty*, we are prepared to apply every remark, so far as it can be applied, to the union of Episcopalians in Bible Societies.

The Bishop commences with declaring in substance, that the conduct becoming Episcopalians towards their fellow Christians of other denominations is a subject on which he wishes to record his opinion. He points out the inconveniences to be apprehended from "an intermixture of administrations in what concerns the faith, the worship, or the discipline of the Church." "On some occasions," where this intermixture had been permitted, he says, "our institutions have been treated with disrespect, and doctrines unknown to them taught within our walls." To guard against the imputation of bigotry, the Bishop deems it necessary to be more particular in assigning his objections to this intermixture, and goes on to show that our Church differs essentially from others in her government, worship, and doctrines, and that that

liberality is to be avoided which would surrender any of these sacred possessions. He concludes with declaring, that under a conviction of the truth and importance of these sentiments, he has embodied them in his charge, that they may remain recorded upon the Journals of the Convention.[1]

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Judge Jay gives in detail the real meaning, as he conceives it to be, of Bishop White's words, and thus comments upon Bishop Hobart's use of them. He quotes from other portions the venerable prelate's address and his commendation of Bible Societies, and reminds the Bishop of New York that "Bishop White was one of the founders of the earliest Bible Society established in this country; that he was placed at the head of this Society, which place he still holds."[2]

He dwells upon the opinion which he says Bishop Hobart holds as to "the duty of Episcopalians" to withhold any aid from efforts for the spiritual and moral welfare of humanity, "unless such effort tend at the same time to the advancement of the Episcopal Church in this country." After sarcastically alluding to the Apostolic command "to do good," and "especially to them that are of the household of faith," he says the liberal sentiment of Holy Writ, which treated a stranger as one born among the Jews, would not commend itself to Bishop Hobart had they been advanced by a friend of the Bible Society. He gives at length the story of the formation of the Mariners' Church in New York City and the public appeals to "Episcopalians" not to support it, as it would not be under Episcopal superintendence, or the Prayer Book be used in its services; and claims this illustrates the Bishop's attitude to all philanthropic work. He contrasts this with the more liberal view of Dr. Herbert Marsh, "the ablest" and "most decent of the assailants of the British and Foreign Bible Society, who recognizes Christian unity outside Great Britain in the circulation of the Bible."

He then takes up the charge that these Societies are erroneous in principle, since they separate the Word of God from the Church of God. After declaring the enormity of such separation and citing passages from the Homilies upon the preciousness of the Holy Scriptures, he thus proceeds:

1. Pages 3, 4, 5, 6.
2. Page 7.

It would be extraordinary, should the members of Bible Societies, whose vocation it is to distribute Bibles, be found endeavouring to separate the word of God from his Church: but no less extraordinary must it seem that ministers of the Gospel, dignitaries of Protestant Churches should be engaged in such an undertaking. But alas, Sir, how extraordinary and humiliating may be the fact, still it is but too true, that such ministers and such dignitaries are to be found: but I rejoice that they will be looked for in vain among the supporters of Bible Societies.

The Rev. Dr. Edward Maltby, Prebendary of Lincoln, sometime since published a work in opposition to the British and Foreign Bible Society.[1]

He objects to that institution because they distribute the *whole* Bible. "The whole of the Bible," he contends, is neither "necessary" nor "could be intended for the use of all "classes of mankind." "Some of these books" (of the Old and New Testament) "are," he declares, "exclusively fit for the meditation of the learned: and others though comparatively forming a small portion are equally important to the vulgar, and to the well informed." "Out of sixty-six books which form the contents of the Old and New Testaments, not above *seven* in the Old, nor above *eleven* in the New, appear to be calculated for the study, or comprehension of the unlearned." "Mankind ought no more to expect to understand the prophecies of Ezekiel, or the epistles of St. Paul, than the tragedies of Aeschylus, or the letters of Cicero or Pliny."

Another of these enemies to our Church, who are trying to separate from her the Word of God, is the Rev. Mr. O'Callaghan. This gentleman asserts that "the Bible, without note or comment, is unfit for the perusal of the rude and illiterate": that it is "one of the most difficult books" he ever read: and that this character "was applicable, though in different degrees, to *every part of it, not purely historical*"; and he is convinced "that God, for the wisest purposes, *intended* that the book of our salvation should be difficult in proportion to its value." "The natural effect on the uncultivated mind, of reading the Bible without note or comment, oral or written, is enthusiasm, more or less sublimated according to the temperament of the individual." The supposition

1. Thoughts on the utility and expediency of the plans proposed by the British and Foreign Bible Society.

that "the contracted mind of an ignorant peasant" can "comprehend *in any tolerable degree* the high import of these sublime and sacred books," he declares "to be not only unfounded but mischievous."[1]

This Irish clergyman, who through some blunder has found his way into the Established, instead of the Roman Church, far from being a friend to Bible Societies, has attacked them with a malignity and scurrility not unworthy a Norris. The supporters of these institutions are held up by this man to public derision and detestation as "saints"—"spiritual jacobins"—more formidable than "the secret tribunal of Westphalia"—"the illuminati of Germany"—"the jacobin club"; and "the Irish executive directory"; and he declares it to be "the duty of the state to dissolve the dangerous confederacy."[2] Could anything connected with such awful heresies and blasphemies provoke a smile, it would be the recommendation of this Irish master of a college, to the *state*, to dissolve a confederacy, embracing the king's ministers, the royal family, and the heir apparent to the throne.

The Prebendary of Lincoln, we have seen, admits that there are *eighteen* of the sixty-six books of Scripture, equally important to the learned and unlearned; and for the sake of *these*, the poor and ignorant might wish to have the Bible, although incumbered with so much useless matter; and as Mr. O'Callaghan has not condescended to point out to them any other book to which they can resort, for the words of eternal life, they may still desire to possess the sacred volume, trusting to their own diligence, and divine assistance, to understand some little portion of it. One more effort, therefore, was necessary to effect the complete separation of the Word and the Church of God. A *substitute* for the Bible was to be found, and the task, too hazardous for even Mr. O'Callaghan to attempt, has been fearlessly executed by an American Bishop. * * * * * * * * * * *

I had been led by high authority to believe, not only that "all Scripture" was given by inspiration of God, but that it was *all* "profitable for doctrine, for reproof, for correction, for instruc-

1. "Thoughts on the tendency of Bible Societies as affecting the established religion, and Christianity, as a reasonable service"—by the Rev. A. O'Callaghan, master of Kilkenny College.

2. "The Bible Society against the State and Church," by the Rev. A. O'Callaghan.

tion in righteousness." But it now seems that you have detected much *unnecessary* matter in the sacred volume. The quantity of this matter may be ascertained by comparing the extracts in the Prayer Book with the *whole* contents of the Bible. Such a comparison carefully made, presents us with the following portions of Scripture, *not contained* "in the Book of Common Prayer and in the offices usually connected with it," and of course according to the Pastoral Letter *not* necessary to form our faith, regulate our obedience, inspire our hopes, or guide our devotions; consequently, having but little influence on our conduct here, or our happiness hereafter, viz. In the Old Testament—The book of Genesis, 39 chapters of Exodus, the books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, 40 chapters of Job, 30 chapters of Proverbs, the books of Ecclesiastes and Canticles, 63 chapters of Isaiah, 51 chapters of Jeremiah, the book of Lamentations, 47 chapters of Ezekiel, 11 chapters of Daniel, the book of Hosea, 2 chapters of Joel, the books of Amos, Obadiah, Jonah, Micah, Nahum, 2 chapters of Habakkuk, the books of Zephaniah, Haggai, Zechariah, 2 chapters of Malachi.

In the New Testament—7 chapters of St. Matthew, 11 chapters of St. Mark, 5 chapters of St. Luke, 7 chapters of St. John, 17 chapters of Acts, 9 chapters of Romans, 9 chapters of 1 Corinthians, 6 chapters of 2 Corinthians, 2 chapters of Galatians, 1 chapter of Ephesians, 2 chapters of Colossians, 4 chapters of 1 Thessalonians, the whole of 2 Thessalonians, 3 chapters of 1 Timothy, 3 chapters of 2 Timothy, the whole of Titus and Philemon, 7 chapters of Hebrews, 4 chapters of James, 2 chapters of 1 Peter, the whole of 2 Peter, 2 chapters of 1 John, the whole of 2 and 3 John, and 18 chapters of Revelation.

But let it not be supposed that the Prayer Book contains all the residue of Scripture. There cannot be found in it, with the exception of the Psalms, but six entire chapters,[1] and the remaining extracts consist of detached passages and fragments of chapters. In some instances a single verse is given from a whole book, as is the case from Habakkuk, Joel, and Proverbs.

Thus, Sir, we have seen that the offence of separating the Word of God and the Church of God, which you have thought

1. 1 Cor. xiii., Isaiah lxiii., Mark xiv., Luke xxii., 1 John i., Rev. iv.

proper to charge upon Bible Societies, has been attempted by very different instruments; and should you succeed in convincing Episcopalians, that the Prayer Book contains all the Scripture that is necessary, and that it is better calculated to convey a knowledge of Scriptural truth, than the Bible itself, the attempt would in time be crowned with complete success.[1]

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The writer reviews the origin of the parent Bible Society, and gives from Bishops, clergymen and laymen strong expressions of their regard and attachment, and their belief that it was doing a work which had too long been neglected. He gives prominence to a passage in the Pastoral Letter of the House of Bishops in 1814 commending the formation and expansion of the British and Foreign Bible Society, the result of which had been "to disperse the Bible in regions where it has been hitherto unknown, and in those wherein the religion of it is professed to provide that none shall have reason to complain of their being necessarily destitute of this instructor, this guide and this source of the highest consolations."

With it he joins a paragraph from Bishop Hobart's Address in 1814 to the Convention in which a reference is made to the Pastoral as containing such spiritual counsel as the situation of the Church seems to require.[2]

"It is true, Sir, that some of our Bishops are not subscribers to Bible Societies, but I am acquainted with only *one* who has opposed them."[3]

Besides Governor Jay and General Clarkson, he mentions William Tilghman, Duncan Cameron, Francis Key, Charles Goldsborough, and Bushrod Washington, all prominent Churchmen, as Vice Presidents of the American Bible Society. He gives a list of fifty-four Bishops in Russia, Sweden and Denmark, who are members and supporters of Bible Societies. He then, after a survey of the state of Bible work on the Continent, gives passages from a Bull of Pius VII. to the Primates of Poland against Bible Societies promulgated June 29, 1816, and from a charge of the Roman Catholic Bishop Milner in Ireland in 1813,

1. Pages 13, 14, 15.
2. Ibid., p. 39.
3. Ibid., p. 39.

and also from Mr. Cobbett, whose negation of Christian faith as usually presented was well known.

He makes this point: "And surely, Sir, in endeavouring to destroy the only instruments whereby the distribution of the oracles of truth can be effected, you are labouring to prevent the distribution of these oracles themselves." He examines the reasons for the organization of Bible and Prayer Book Societies, and claims that they "in their exaltation of the Prayer Book above the Bible do separate the Word of God from the Church of God."

He thus continues:

"As you have pointed out to us a Book which will answer the purposes of the Bible, so you have directed our attention to a substitute for Bible Societies, and this substitute I will now proceed to examine. In order fully to understand the nature and design of Bible and Prayer Book Societies, it will be necessary to revert to the period of their first establishment. Bible Societies had already been organized in Pennsylvania, Massachusetts and Connecticut; and the citizens of New York resolved to follow the example of their brethren, and made preparations for establishing a similar Society. Notice of these preparations was given to the then Bishop of New-York, and the co-operation of Episcopalians solicited. But *after* this notice had been given, and *before* these preparations were completed, the New-York Bible and Prayer Book Society was ushered into being, an antidote to the spreading influence of Bible Societies. Within a few weeks after this event, the New-York Bible Society was formed, and after the lapse of seven years, not one Episcopal clergyman, and only three Episcopal laymen, were numbered among its members. Is it uncharitable to believe that this effect was foreseen and intended by the founders of the Bible and Prayer Book Society? It is a painful truth, that these associations have evinced a deliberate, inveterate and systematic hostility to Bible Societies, and have laboured to convince Episcopalians that they were dangerous to the Church, and repugnant to the will of God. It is far from my intention to impute to all the subscribers to Bible and Prayer Book Societies the sentiments avowed in their printed reports, and in the addresses of their patrons; for these sentiments the founders and active agents and patrons of these Societies are alone responsible. A brief exami-

nation of the writings of these persons will abundantly substantiate the charge of their hostility to Bible Societies.

"The Report of the New-York Bible and Prayer Book Society for 1811 says: 'The Bible and Common Prayer Book should be *constantly* united by the members of the Church.' In their Report for 1818 they inform us 'The Church as a visible Society should ever be recognized, her enlargement and due organization should be sought, *as one with the promotion of the religion of the Gospel;* it was this evangelical principle that gave birth to the Society whose concerns we are now called to report.' Hence it follows that their members cannot, without violating the fundamental principle of their association, unite in Bible Societies, which, although they greatly promote the religion of the Gospel, do not expressly seek the enlargement and due organization of the Church. On turning to the first report of the New-York Auxiliary Bible and Prayer Book Society we find the following: 'The same duty that animates us to distribute the Bible impels us to *accompany* the blessing with the Book of Common Prayer.' This extraordinary sentiment is reiterated in the second report. 'Should we not,' say the managers, 'as Protestant Episcopalians, throw away the precious fruits of the Reformation, did we not stand with the Bible in one hand and the Book of Common Prayer in the other?' The report proceeds: 'To leave men in uncertainty as to what they should believe or disbelieve, is to bewilder their minds and subject them to the probable danger of embracing no creed at all. The true religion has been preserved from the beginning by the Church of Christ, and it will continue to preserve it. It is upon *these principles* that the Society to which this is auxiliary was founded.' That is, the revelation which an all-wise God has seen fit to make of his will, to his erring and accountable creatures, is, in the opinion of these gentlemen, likely to leave them in uncertainty as to what they should believe; and the Prayer Book is to complete what the Almighty left imperfect."[1] * * * * * * * * * * * * *

"In your address, Sir, before the New-York Auxiliary Bible and Prayer Book Society, you remark. 'In translating and publishing the Liturgy *in conjunction* with the Bible, and distributing them throughout the world, we follow the *Scriptural plan* of evangelizing it—we present to them God's Word and God's Church.'

1. Page 51.

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"Surely, Sir, we had a right to expect from the Professor of Pastoral Theology in the Theological Seminary of the Protestant Episcopal Church, language less vague and unintelligible than this. Are the students in your seminary to be taught that the 'Liturgy' constitutes the Church of God? or that all that is necessary to evangelize the world is to scatter Bibles and Liturgies throughout its population? What, Sir, is the Christian ministry and the ordinances of the Gospel of no avail in evangelizing the world? Has the command 'Preach the Gospel to every creature' been revoked? Truly, Sir, you do indeed separate the Word and the Church of God, to a most alarming extent; and I would cheerfully concur with you in charging this same offence upon the members of Bible Societies were they to maintain that all that was necessary to evangelize the world was to distribute the Bible. We know indeed, that the study of the Scriptures is one of the means of grace, and that it has often proved, without extraneous aid, the power of God unto salvation. But we also know that the Author of our religion has established a visible Church, and has provided for that Church certain ordinances which are also means of grace, and has constituted a ministry by whom these ordinances are to be administered, and by whom the people may be more immediately called to faith and repentance. He therefore who should aim at the conversion of the *world* by distributing the Bible alone, or even with the Prayer Book under the same cover, and should use no other means, would certainly not 'follow the Scriptural plan of evangelizing it.' But you will not deny, I presume, that the Gospel will never be generally and effectually *preached*, where it is not also *distributed,* and that a Church without the Bible is a body without a soul, a corrupt and loathsome corpse. If then the distribution of the Bible is not only one of the means of converting the world, but if it be absolutely indispensable to the establishment and extension of the Christian Church, with what justice can those who use the most effectual means ever devised for spreading the Scriptures, and are thus preparing the way for Missionaries, Churches and Christian ordinances, be accused of separating the Word and the Church of God? I admit, Sir, that if the members of Bible Societies use no other means to evangelize the world than circulating the Scriptures; if they send no Missionaries—if they build no churches—if they instruct no children—if they supply the desti-

tute with none of the ordinances of the Gospel; they are guilty of the charge you bring against them; but I beg that in your next publication against Bible Societies you will demonstrate that the great exertions which are now making in Europe and America to evangelize the world by the preaching of Christian ministers are confined solely to the opponents of these institutions."[1] * * *

"The Central Bible and Prayer Book Society, embracing within its bounds six of our western counties, is that which above all others you delight to honour, as it is the only one you deemed proper to introduce to the notice of the last Convention, and you speak of it in your charge as 'distinguished for its zealous exertions.' Wonderful as it may seem, this Society, which is so high in your favour, has disregarded the *cardinal principle*, 'the *combined* distribution of the Bible and Book of Common Prayer,' and has violated the Scriptural plan of evangelizing the world, for we are informed in the Christian Journal for 1822, page 368, 'In consequence of the general distribution of the Bible by the laudable exertions of others, and the pressing demands for the Book of Common Prayer, the attention of the Society *since its commencement* has been turned to the distribution of that invaluable manual of devotion.' That is, this *Bible* and Prayer Book Society has appropriated all its funds to the distribution of Prayer Books, and has never owned *a single Bible*."

"These facts ill accord with the opinions we have seen expressed respecting the Scriptural plan of presenting in conjunction the *Word* and the *Church of God*. To distribute Bibles without Prayer Books is unscriptural,—is throwing away the precious fruits of the reformation—is hazarding our apostolic ministry, &c., &c. But to distribute *Prayer Books* without Bibles does no injury to the Church and offers no violence to the consciences of these orthodox and consistent Churchmen. These Societies while circulating Prayer Books, are careful to retain the word 'Bible' in their title, and thus

> 'They keep the word of promise to our ear,
> And break it to our hope.'

"These institutions not only damp in Episcopalians that zeal for the diffusion of the Scriptures, which is the most remarkable characteristic of the present day, but they prevent the adoption of the most efficient means for putting the Liturgy of our Church into the hands of her indigent members. By their avowed oppo-

1. Pages 54, 55, 56.

sition to Bible Societies they lose the patronage of many Episcopalians whose conduct in supporting them, these Societies think proper to condemn; and although most of their funds are expended in printing and circulating Prayer Books, yet it is found necessary, in order to save appearances, to appropriate some of them to the distribution of the Scriptures.[1] Whereas, were *Prayer Book Societies* established in their room, they would receive the patronage of all Churchmen, and might devote their undivided resources to the dissemination of their own invaluable Liturgy and Articles.

"Another most serious objection to these Societies is the schism they produce and the parties they form in our Church. We have seen that they denounce Bible Societies as unscriptural, because they do not present the *Church* of God in conjunction with his Word, and declare that they 'in conscience believe' the very associations recommended by the House of Bishops to be a departure 'from the true and primitive method of propagating

1. "As the Stereotype edition of the Bible printed by the New-York Bible and Prayer Book Society, may be regarded as invalidating in some degree the statements I have made, it may not be amiss to give a few facts relative to this subject. The expense of the plates was not defrayed out of the funds of the Society, for the managers in their third Report, inform us that 'they did not feel authorized to withdraw any part of the money then employed in circulating the Book of Common Prayer.' The Managers therefore made an appeal to the public for this specific object, and they state (3rd Report) 'the result has fully justified the appeal,' and they give notice that 'the list of subscribers to this work of Christian charity, will be published as soon as the subscriptions are completed.' In their 5th report, they incautionsly disclose their object in printing an edition. 'Your Managers did not fear to publish an edition of the Bible, even though the state of the funds would not allow of immediate payment for it—we were confident of being 'able to *dispose of the books at a profit to the Society.*' It would seem however that this speculation has not been successful since it does not appear that the last year they have sold a single copy. Let it be recollected that the American Bible Society had for sale, and would have sold to this Society at cost price well executed Stereotype Bibles of three sizes, and that Bible Societies throughout the union find it their interest to purchase these Bibles. The New-York Auxiliary Bible and Prayer Book Society was not therefore induced to procure these plates from any difficulty they experienced in purchasing Bibles; but it seems they sagaciously imagined that if they could procure the plates free of expense, they would be able to *sell* Bibles at a profit, and thus the *sale* of Scriptures would augment the distribution of the Prayer Book."

Christianity.' You, Sir, warn your flock that in joining Bible Societies they "put in jeopardy their apostolic ministry and primitive and evangelical worship," while your 'venerable father in the Episcopacy' assures us, that with the plan of Bible Societies, as adopted in England and America, 'there can be no dissatisfaction on account of interfering opinions or modes of worship.' Bishop White considers Bible Societies 'as being one of the happiest expedients ever devised for spreading the knowledge of Christ.' You, on the other hand, regard the Prayer Book as a still more happy expedient, since 'we distribute the holy Scriptures in the manner best calculated,' &c.[1]

The example of New York and the counsel of its Bishop had not been followed in other dioceses. Jay combats the Bishop's contention that Bible Societies weakened the attachment of 'Episcopalians' to the distinctive doctrines of the Church, and gives as an illustration the growth in numbers and influence of the three parishes in New York whose Rectors are supporters of the American Bible Society, Christ, St. George's, and St. Stephen's.

He says that the Bishop's "associates on the other side of the Atlantic have defended your principles in a manner which reflects disgrace, both upon themselves, and the Church of which they are members, and which cannot but wound the interests of religion itself."[2]

He then examines some of their utterances and continues:

"But amid all the calumniators of the British and Foreign Bible Society the name of Norris stands pre-eminent.

'Aw'd by no shame, by no respect controll'd,
In scandal busy, in reproaches bold,'

"This modern Thersites, even while ministering at the altar of his God, scruples not to load his most devoted servants with the foulest obloquy; and labours with the malignity of an infidel to prove the corrupting influence of the Holy Scriptures upon the public morals.

'From such apostles, O ye mitred heads!
Preserve the Church.'

"In the year 1814 this man first obtruded himself on the public

1. Pages 58, 59, 60.
2. Page 70.

notice as the author of 'A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society.' Of the bitterness of that work the following sample will suffice. 'Those who so loudly proclaim the cause of the Bible Society to be the cause of God: who cry out to the deluded people, why come ye not up to the help of the Lord against the mighty, are the legitimate descendants of those notable *incendiaries* who never ceased to curse Meroz and neutrality until, in the language of Walker, they had *brought God's curse upon the land;* and put Church and Commonwealth into a flame." (Page 285.)

"Of this same work the Bishop of St. David's thus speaks in his tract: 'The Bible, and the Bible alone, the religion of Protestants.' 'It is so destitute of the demonstration which it professes to give: so defective in its premises: so inconclusive in its inferences; and so reprehensible in its calumnies respecting the Church members of the Society,' that it may be left 'to its own refutation.'

"Is it not, Sir, astonishing, that a man thus degrading his holy calling, should find in this country a correspondent in the person of 'a distinguished American'? A correspondent who mourns with him over the progress of the everlasting Gospel, and bewails every new instance of patronage bestowed on institutions whose only object is to furnish his fellow men with the records of salvation! On the first page of this man's recent letter to Lord Liverpool, after pointing out the mischievous effects of his Lordship's speech in favour of the Bible Society, he proceeds: 'But our own shores are not the limits of its injurious operations, for I have before me a communication from a distinguished American, who bewails the accession of popularity that Societies there, hostile to that Church have derived from inferences, which we happily know to be false, of a disposition in the English ministry to patronize Sectarism, drawn from this speech, which is most studiously propagated by the American newspapers throughout the United States.' "[1]

Jay then gives some extracts from the letter of Mr. Norris on Bible Societies and comments on them sarcastically. He quotes the tribute of Bishop White to the beneficent results and good influence of the recently formed Female Bible Societies. He thus concludes his long "Letter":

1. Pages 71-72.

"There is, Sir, a period approaching when the friends and enemies of Bible Societies will be alike compelled to relinquish their support and their hostility. In that hour of dissolving nature, when our distinctions, our triumphs, and our defeats will all appear to us as less than the dust of the balance, and altogether vanity; when the remembrances of no act of our lives will impart to us a ray of hope or consolation, farther than it affords an evidence of our faith in the Redeemer, and our love for his cause; at that awful moment when about to appear before that tribunal from whose judgment there is no appeal; will our burthened consciences find comfort in the reflection that we have laboured to destroy the only instrument by which the glad tidings of salvation could be conveyed to millions, who were ready to perish. The venerable Scott[1] on his dying bed could exhort his friend to persevere in his support of Bible Societies. The sainted Owen, sinking under the fatigue he had endured in the service of the British Society, and in full view of his approaching dissolution, could exclaim, 'How sweet to have toiled in this world!'

"But I have yet to learn that a single individual has expired, rejoicing in the opposition he had made to the circulation of the sacred volume, and anticipating for his efforts the approving smile of his Maker.

"Many are the prayers to which I have listened for the divine blessing on the cause I am defending; but I doubt not that my hardiest opponent would shrink from imploring the assistance of Heaven in his labours to crush the very institutions which he hesitates not to denounce as dangerous and unscriptural.

"It is with pain, Sir, that I find myself compelled to differ with you on any subject, and especially on one involving not only the character and welfare of our Church, but the dearest interests of the human family. But I trust you will find in the very importance of the subject a sufficient apology for my adherence to that course of conduct which I believe to be correct; and that you will extend to me the same indulgence you claim yourself, for an independent compliance with a sense of duty. Although your sentiments with respect to Bible Societies will probably remain unaltered, yet I flatter myself, the hope is not presumptuous, that you will not deem it your duty to prolong this unhappy contro-

1. Author of the Commentaries.

versy; and if new provocations must arise, that they will not again proceed from a source to which the Church has a right to look for an example of long suffering, charity, and patience. You, Sir, have zeal, talents and acquirements meet for the Master's service: that they may be instrumental, not merely in enlarging the boundaries of the visible Church, but in adding to the number of those who shall inherit that Kingdom which He has prepared for them that love Him; and that you may receive the reward promised to them who turn many to righteousness, is the fervent prayer of, Right Reverend Sir,

"Your very obedient servant,

"A CHURCHMAN

"*of the New-York Diocess.*

"New-York, April 22, 1823."[1]

The full title of the pamphlet is: "A Letter to the Right Reverend Bishop Hobart occasioned by the Strictures on Bible Societies contained in his late charge to the Convention of New-York. By a Churchman of the Diocess of New-York. The beginning of strife is as when one letteth out water,—Proverbs xvii. 14. Mark them which cause divisions and offences.—Rom. xvi. 17. New-York: Published by John P. Haven, Theological Bookseller, 182 Broadway. Gray & Bunce, Printers. 1823." 8vo.; pp. 80.

An answer was speedily prepared by Bishop Hobart. It appeared under a pen name. This practice was almost universal at that time in controversies and correspondence in the press. The identity of the writers was often only slightly concealed. All who read the pamphlets of "A Churchman" and "Corrector" could easily learn the names of the writers. The "Reply" commences vigorously:

Sir,

While reading your letter to Bishop Hobart, I marked in the margin, against particular passages, the words—*misrepresentations—fallacies—rhapsodies—violations of delicacy—intolerant—disingenuous—ungentlemanly*, and *unchristian;* and, however unpleasant the task, I deem it due to truth and justice to hold your letter up to view, with these, "Its blushing honours, thick upon it."

1. Pages 78, 79, 80.

The epithets with which I have characterized a production, on which you set no small value, are, doubtless, severe; but I am perfectly satisfied that, before I conclude, I shall give ample evidence that they are true, and merited. And I am not to be accounted your enemy, because I tell you the truth. You have thought proper violently to assail the principles and conduct of "your Bishop": you cannot be surprised if they are frankly and zealously defended.

Since the appearance of your Letter, I have often heard the inquiry—Who is this that assumes the high-sounding title, "A Churchman of the Diocese of New York"? And fresh from those acquainted with Church affairs, I have uniformly heard the inquiry answered by another—Do you not recollect an individual, who, several years since, when comparatively a boy, made his appearance in a Convention of the Diocese of New York, at that time composed, in addition to the clergy, of some lay gentlemen of the first talents and standing in society; and, presuming, as it seemed, on a name worthy of all consideration, in an assemblage, and on an occasion that should have inspired a youth with that trembling modesty which ingenuous youth always feels, and by which ingenuous youth, and even mature age, is always adorned—on ecclesiastical topics, which venerable men approached with diffidence and hesitancy, proclaimed his opinions with a pertness, a boldness, and a dogmatism, that astonished and confounded his auditors: who then commenced the work of meddling and of mischief; and, in every successive Convention which he has attended, has been true to himself, but at the same time, so utterly unfortunate as to possess no influence, and almost to mar every measure which he advocated; and whose hostility to Bishop Hobart, commencing with his appointment to the Episcopate in 1811, has been manifested, at every opportunity, to the present day? Is it possible, I asked, that you are describing "A *Churchman* of the Diocese of New York"?

It is a little remarkable that, in your Letter you quote, and evidently with much self-gratification, the Report of the "*Bedford* Prayer Book Society," and introduce again and again the venerable name of Governor Jay.

Pardon me, Sir; the intention, the *quo animo,* of a person who appears as you do, a voluntary and eager witness against your Diocesan, an assailant of his official principles and conduct, is

all-important, as to the credit to be given to his testimony, and the weight to be adjudged to his opinions; and your probable motives cannot be ascertained unless we know you. My reluctance thus to present you *in propria persona* is much diminished by the consideration that, if your character is not much mistaken, a ruling passion in the human breast is highly flattered, by being even thus pointed out as the author of "A Letter to the Right Rev. Bishop Hobart, occasioned by his late Charge" (Address, you should have written; you ought to know the distinction) "to the Convention of New York."

I proceed to the task of noticing the *misrepresentations—the fallacies—the rhapsodies—the violation of delicacy*—the *intolerance*—the *disingenuous, ungentlemanly, and unchristian spirit and language*, by which, I am truly sorry to say, your Letter to your Diocesan is characterized.

Misrepresentations.

1. Your Letter commences with the *Misrepresentation* that, in the Address of Bishop Hobart, "the conduct of Governor Jay and General Clarkson is represented as erroneous in principle, and injurious in its tendency to that Church which, it is admitted, they adorn; that the Bishops have betrayed their sacred trust; and that a host of laymen, whose talents, piety and rank reflect lustre on our Church, are sapping her foundations, and violating their duty as Christians and as Churchmen."[1]

"Corrector" gives the passage quoted from Bishop White's address with Bishop Hobart's comments upon it as contained in the Annual Convention Address for 1822. He then proceeds:

Now let me ask every candid man, what is there in this that will warrant the violent and injurious attack which you have made on Bishop Hobart, and particularly the charge, stated by you as a great offence, "of having represented" the conduct of Governor Jay and General Clarkson, and the Bishops, and a host of laymen, as erroneous in principle, and injurious in its tendency"?

What is there but the frank (he owed this to his character) and earnest but mild and dignified, avowal (he owed this to his official duty) of his sentiments as to the course which Episco-

1. Pages 3-5.

palians should pursue in propagating the Gospel? And, for this, must he be bearded (I ask pardon of myself for descending to the style of your Letter, however appropriate in this case) by an anonymous assailant. Could he have carried delicacy to those, from whom he deeply lamented to differ, further, without the entire prostration to them of his own conscientious opinions? Could he with more modesty and mildness, without total forgetfulness of self-respect and official character, have pleaded for the toleration of exercising his own judgment, and maintaining his own honest views? With respect to the offence against "Governor Jay and General Clarkson, and the Bishops, and a host of others," surely there is a great difference between saying to individuals—You are erroneous in principle, your conduct is injurious—and saying to them, mildly and courteously (which, in substance, Bishop Hobart has done),—Gentlemen, I must think it the duty and the policy of Episcopalians, while they exercise kindness and respect towards their fellow-Christians, to act, in religious affairs, under the guidance and authority of their own Church, and exclusively to support the institutions for the promotion of religion, which she has provided. I think this the best mode of preventing collisions with other denominations and of maintaining our own principles—of preserving inviolate both truth and charity. I believe the *principle* on which Bible Societies are founded—the studious, and explicit, and solemn separation of the Church of God from the Word of God; of the sacred Scripture from Christian doctrine, ministry and worship; so much so, as to abstain, in all their proceedings, from any recognition of those characteristics of the divinely-constituted Church of the Redeemer—is erroneous; being a departure from the mode which the Apostles practiced in propagating Christianity, who united what Bible Societies in the principle of their organization, and in all their measures, separate, the inspired Word, with that mystical body of Christ, to whose guardianship this Word was committed. I believe that Bible Societies are injurious in their *tendency*, as calculated, by the amalgamation of all religious sects, and by the extreme liberality which in the addresses and the reports and the speeches that are made, and which form a vital part of the system, is inculcated, to weaken the attachment of Episcopalians to *the distinguishing principles of their own Church*. I have not the least doubt, gentlemen, that

you very conscientiously think otherwise, and deem these views erroneous, and these apprehensions unfounded, and that you support Bible Societies from a strong sense of duty. It gives me pain to differ from you. I only wish for the admission of acting according to the views of duty equally conscientious—for toleration, in my preference of institutions under the guidance and control of my own Church, which make ample provision for propagating the Word of God in connection with the doctrine, ministry, and worship of the divinely-constituted body of Christ; without being subjected to the injurious and unkind imputation of being unfriendly to the distribution of the Oracles of truth.

This is what Bishop Hobart has said, and only this; and for this you have violently assailed him, representing him as charging "Governor Jay and General Clarkson, and a host of others, with being erroneous in principle, and their conduct injurious in tendency"; and representing his brethren, the Bishops, as "betraying their sacred trust," "sapping the foundations of the Church"—"blind leaders of the blind."

The art of this is very apparent; for if, at the outset, you could convict Bishop Hobart of being thus rude, arrogant, and calumnious, little credit would be due to his opinions, and his official influence (this indeed would be a great point gained) would be totally lost. And, unfortunately, there are Protestants, even those who style themselves Churchmen, who act upon the principle, stigmatized as Jesuitical, that the end justifies the means.[1]

The writer considers that the misrepresentation that Bishop Hobart had artfully made it appear that Bishop White opposed "Bible Societies." The quotation was made in connection "with remarks on the calls for spiritual aid particularly for Missionary labours by destitute Episcopalians." It is to approve and enforce Bishop White's advice, "to avoid all intermixture of administration with other denominations in what concerns the faith, the worship or the discipline of the Church" that the Bishop wrote the paragraph "A Churchman" criticises. The writer enlarges the thought of Bishop Hobart's address and shows how properly it was expanded with the patriarch White's words as a text into a caution to avoid all entangling alliances with other Christian bodies. He also denies that the Bishop of Pennsylvania had

1. Pages 8-10.

uttered his warning because of an incident immediately previous to his address, "The Preaching of a Presbyterian Minister in an Episcopal Pulpit."

It is another leading purpose of your Letter, *to misrepresent* Bishop Hobart, as having attacked Bible Societies; by which you evidently mean an unprovoked, and unnecessary, and violent attempt, to expose and to injure these institutions. In this sense he has made no attack on Bible Societies. A Pastoral Letter on this subject was published by him (1815), and contained a dispassionate exhibition of the reasons for distributing the Bible and the Book of Common Prayer, and of the expediency of Episcopalians associating for this purpose among themselves. This letter was not unnecessary; for at that time the project of the American Bible Society to be placed in Philadelphia was formed, and attempts were making to draw Episcopalians into the measure. Bishop Hobart would not have acted the part of a faithful pastor if he had not endeavoured to guard the Episcopalians of his diocese against measures which appeared to him incorrect and inexpedient, and to excite them to those which he judged were wise, and politic, and correct. These Pastoral Letters were *assailed*. I use the term assailed, because misrepresentation and violence characterized the publications against him. Some of these were answered. But to one of them, full of gross misrepresentation and scurrility, there has been, I believe, no reply. It was published on the eve of a meeting of a Convention of the Church, and put into the hands of the members, and forwarded to leading Episcopalians throughout the state.[1] I recognize in your present Letter the same spirit that distinguished the publication to which I allude, and I think I do not mistake as to their author. It was not answered—you may think, because it was unanswerable. But there may be another reason, which, I believe, is the true one—an unwillingness to prolong a controversy with an opponent of so little candour and so much violence.

From the year 1816, when Bishop Hobart delivered an Address to the New York Auxiliary Bible and Common Prayer Book Society, until the meeting of the last Convention, as far as

1. Just as the Letter is ushered forth, immediately previous to the meeting of the General Convention, and sent to the clergy.

I know, he has been silent; notwithstanding abundant provocations occurred in the pamphlets, the speeches, the newspaper remarks, that have been published. And was there no cause for his last Address? Let me take from your Letter the following passage, contained in an Address delivered the last spring (1822) to the American Bible Society by its President:

"The Apostles," says Governor Jay, in his late address, "were opposed in preaching the Gospel, but they nevertheless persisted —we are opposed in dispersing the Scriptures, which convey the knowledge of it—and let us follow their example. An eminent ancient counsellor gave excellent advice to their adversaries, and his reasoning affords salutary admonition to our opponents. That advice merits attention, and was concluded in the following memorable words: "Refrain from these men and let them alone, —for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it,—lest haply ye be found to fight against God."

Here Bishop Hobart found the opponents of the Bible Societies charged, in an address delivered to a "great national institution" by its president, and which, by the agency of the institution, was to be circulated throughout the Union, and throughout the world, with "opposition to the dispersion of the Scriptures"—with "fighting against God."

Did Bishop Hobart issue a defensive pamphlet? Did he have recourse to any mode of defence calculated to awaken controversy? In an Address to the Convention near six months after, on an occasion of official duty, he merely explained the principles which he thought should regulate Episcopalians in their efforts for the propagating the Gospel, and defended himself, and those with whom he acted, from the charge of being "opposed to the distribution of the Scriptures." So far from the haste which would have characterized an assailant of the Bible Society, his Address was not published until some months after its delivery; and its circulation would not have extended beyond the limits to which such addresses are usually confined, if the publication, in terms of high panegyric, of an extract from the address of the Rev. Dr. Milnor, the Rector of St. George's, in a newspaper, in which those who oppose Bible Societies are styled "blinded Christians," and ranked with "infidels," had not

rendered a similar publication of an extract from the Address a measure of self-defence.[1]

What then are the facts? During the interval between 1816, in which Bishop Hobart delivered an Address before a Bible and Common Prayer Book Society, and 1822, you acquit him of any publications on this subject. At this period when not a whisper was heard from him, or from others, in opposition to Bible Societies—when the American Bible Society was advancing on the tide of popularity with a rapidity and strength that would defy every effort to impede its progress—the President of this institution, in his public address, deemed it proper to characterize opposition to the Bible Societies as "opposition to dispersing the Scriptures," and applied to the opponents of these institutions, indirectly indeed, but not the less forcibly, the admonition, that they were "fighting against God." And yet, because, months afterwards, in an official Address, Bishop Hobart attempted to explain the principles on which he acted in order to vindicate himself from these injurious imputations, you accuse him with having "*spontaneously*, and without the *slightest provocation* attacked Bible Societies in his charge to the Convention;" and manifesting in his opposition, "inveteracy, restlessness, and perseverance."[2]

"Corrector" dwells at length upon the misrepresentation "That Bishop Hobart is opposed to the distribution of the Bible," because he opposed Bible Societies, and repels the charge that the Bible and Prayer Book Societies do not distribute the Bible. He shows that they do according to their limited means; and then continues:

The Auxiliary New York Bible and Common Prayer Book Society, the active and unostentatious zeal of the managers of which, no obstacles or discouragements have arrested or diminished, is honoured with a large share of your opprobrium. I have a great aversion to those details in which you seem to be so much at home, or I would present a view of the good effected

1. I very strongly suspect, from some rumors which I have heard, that you a Churchman, was prepared entirely to justify the application of this term "blinded Christians," which Dr. Milnor, finding it obnoxious, deemed expedient to alter, in a subsequent publication of his Address, to "mistaken Christians."

2. Letter of Corrector, pp. 12-15.

by this institution, notwithstanding the partial support which they received, that would rescue it from the contempt with which you speak of it. I suspect the parish at *Bedford* has not been so scrupulous as to refuse benefactions of Prayer Books, even though they come from Bible and Common Prayer Book Societies. The managers of the Auxiliary New York Bible and Common Prayer Book Society deemed it expedient, in their last report to state their discouragements frankly and earnestly, and to acknowledge the declining state of the institution. They had no inducement to conceal the truth; for they have not learned fanatically to estimate the goodness of a cause by its success or its popularity; nor have they the weakness to relinquish their conscientious opinions, because they are "frowned upon:" and they did earnestly plead with their brother Churchmen against the indulgence of that "excessive charity" and "erratic liberality" which passes by their own household, to cast its gifts into the overflowing treasury of a foreign institution. There was a manliness, a frankness in this appeal that could not fail to recommend it to honourable minds. And it had its effect. There were Churchmen supporters of the American Bible Society, and Christians of other names, who generously came forward on this appeal, and contributed to the funds of the institution. But with you the sin of supporting Bible and Common Prayer Book Societies covers a multitude of excellencies, and you contemptuously style them "young gentlemen—reading lectures, etc.—and having the modesty to ask clergymen belonging to Bible Societies to distribute these censures upon themselves among their own parishioners." Here is a charge against the managers of the New York Auxiliary Bible and Common Prayer Book Society, vaguely indeed made, but on this account the more offensive, and I am furnished with the means of repelling it, and in justice it shall be done.

The Committee of Arrangement of the Managers of the Auxiliary Bible Society had been in the practice for several years of sending a request to the Rectors of the different churches in the city to give notice of an address and collection for the benefit of the society; and with a view of saving them trouble, the notice was generally sent in a written form—and of late years copies of the printed report were also furnished to be distributed in the pews. On the last occasion, the following note and notice

were sent to the Rev. Dr. Milnor, the Rector of St. George's Church, with copies of the printed report. The same notice and copies of the report were also sent to the Rectors of the other churches.

"New York, Feb. 7, 1823.

"The Committee of Arrangement, appointed by the Auxiliary New York Bible and Common Prayer Book Society, having understood that it is intended to have services on Sunday evening next, at St. George's Chapel, at which time the address for the benefit of the society is to take place; have felt it their duty to express to Dr. Milnor their apprehension that the contemplated service will very materially interfere with the interest of the society, and they therefore hope that Dr. M. in compliance with the customary courtesy on such occasions, and from a regard to the depressed situation of the funds of the society, will have his service omitted for that evening. The Committee will be happy to be informed that this measure has been adopted; and that the society will have an opportunity of making an undivided appeal to all Episcopalians; and will receive with pleasure a line on the subject, addressed to their Secretary, at No. 120 Pearl street.

"The Committee would further beg the favour of having the enclosed notice read from the desk, and the accompanying reports distributed in the pews of St. George's on Sunday morning next.

"In behalf of the Committee of Arrangements.

"Charles Keeler, Secretary."

"Notice.

"The annual sermon and collection for the benefit of the Auxiliary New York Bible and Common Prayer Book Society, will take place in St. Paul's Chapel, this evening, at seven o'clock.

"The serious attention of this congregation is solicited to the annual report, placed, by request of the society, in your pews; by which it will be seen that this valuable institution, which, in a few years since its formation has been enabled to distribute to poor and destitute Episcopalians more than 18,000 Bibles and Prayer Books, now languishes for want of your support.

"It remains to be seen, if a society so eminently calculated to

advance the interests of true religion and our Church, shall be permitted to cease its benevolent operations, and to close the doors of its depository upon the claims of thousands of our brethren.

"The contributions of Episcopalians, however small, will be valuable; and the hope is anxiously indulged, that the members of this congregation will this evening signify, by their attendance at St. Paul's on this occasion, a laudable determination to assist this useful institution in some degree to its former flourishing condition."

From the Rector of St. George's the following answer was received, addressed to the Secretary of the Committee of Arrangements:

"Sir:

"I have received your note of yesterday, requesting me to omit service in St. George's 'Chapel' (Church) next Sunday evening, to read a notice with a subjoined address, which you have been kind enough to prepare for me, and to have the reports of the Auxiliary and Prayer Book Society, by which it was accompanied, distributed in the pews of my church on Sunday morning next.

"With respect to closing the church on Sunday evening, I think it proper to inform the Committee of Arrangements that the service alluded to is the regular appointment in St. George's for every communion Sunday in the winter season, as it has subsisted from the commencement of my rectorship; that it will cause great inconvenience to the congregation, and probably no little displeasure, on this occasion to omit it. The families under my charge are so widely dispersed over the city, and many reside at so great a distance from the church, that it is not practicable for them, after being detained to a late hour by the unavoidable length of the morning service, to attend in the afternoon. My practice, therefore, except during the summer months, has been to postpone the afternoon service until evening: and you will permit me to say that societies, in pursuing their objects, should have some respect to the previous appointments of particultr churches, and that if they do not, no rule of courtesy, in my opinion, requires a rector to shut up his church for their accommodation. I mention this, because, in a similar way,

the services of my church have been heretofore interfered with, and if no regard is had in their arrangements to the convenience of myself and congregation, I shall consider myself by no means bound to comply with a request such as you have now made. On the present occasion, as a gentleman most deservedly popular was to preach in St. George's, and as the attractions of his eloquence would, no doubt, cause a very considerable diminution of your assemblage in St. Paul's, I reluctantly consent to the very inconvenient measure you propose.

"With respect to the notice of the sermon and collection in St. Paul's, it shall be given; but I cannot read the subjoined address, and am greatly astonished that such a request should have been made.

"I am equally surprised that the Committee of Arrangements, with the knowledge they possess of my views in relation to the propriety of Episcopalians uniting with their fellow Christians in Bible Societies, should require of me to distribute in the pews of my church a report which casts injurious imputations on the very numerous body of Episcopalians who concur in the sentiment which I have maintained and acted upon for the last fifteen years, and for a part of that time in connection with the venerable Bishop of Pennsylvania.

"Independently of my objection to have anything brought before the congregation on a communion Sunday, calculated to divert their attention from the solemn duties before them, I cannot consistently, and conscientiously, become the society's agent, in any form, in the circulation of a report, which, in my estimation, does not assign the true causes of the present depressed state of the Auxiliary and Common Prayer Book Society, and indulges in remarks that cannot but prove offensive to the feelings of a large portion of their fellow members of the Episcopal Church, and especially of those under my pastoral charge.

"The package of reports is therefore returned.

"I am, very respectfully,

"Your obedient servant,

"James Milnor.

"St. George's Parsonage, Feb. 8, 1823."

To the above the managers replied as follows:

"New York, Feb. 17, 1823.

"Reverend Sir:

"The Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, having at a late meeting received from their Committee of Arrangements your letter to their Secretary of the 8th inst., and feeling no small degree of surprise and regret at the harsh and criminating tone in which it is dictated, have directed me to address you on the subject.

"Upon a recurrence to the note addressed to you by the Committee, we are really at a loss to perceive, either in the matter or manner of the requests contained in it, any cause for the warmth it appears to have elicited. The use of the word "Chapel" was evidently an inadvertence, arising from the former designation of St. George's, and was certainly not intended to derogate from your dignity as the rector of that church; and the address annexed to the notice (which you say we were so kind as to prepare for you), was a mere circular sent without distinction to all the Episcopal churches in the city, and was submitted as customary, by the committee, from their knowledge of the state of the society. The Bishop, as Rector of Trinity Church, has never deemed a request to read notices sent to him relative to collections for pious objects connected with our Church, as either improper or disrespectful; and it did not occur to our Committee that what was never considered by our Diocesan as offensive to his dignity, would be esteemed so by one of his presbyters.

"But least of all could our Committee have intended any interference with your arrangements in the services of your church. When the appointment was made by us, and for ten days after, we were not aware of your intention to have service on the evening selected by us; and we would certainly rather have put ourselves to any expense or inconvenience rather than have excited one angry or uncharitable emotion. But presuming on your supposed friendship to a society of which you have been for several years a member, and having understood that a gentleman most deservedly popular was to preach in St. George's, they took the liberty, which would not otherwise have been used, to make the request so reluctantly, and, we regret to add, so ungraciously granted.

"It would doubtless be construed into affectation were we to profess our ignorance of the course pursued by you in relation

to associations out of our Church; but we certainly could not be supposed to know that you were hostile to our institutions, formed for the purpose of spreading the Gospel in accordance with the principles of our own communion. Nor could we be supposed to infer that an attempt on our part to impress on our fellow Episcopalians the duty of preventing a valuable and pious institution, exclusively under the management of our own primitive Church, for languishing, and perhaps becoming extinct, through want of their pecuniary assistance, would be deemed exceptionable by one of its ministers; nor that he would withhold from an intelligent congregation the means of judging for themselves upon the propriety of rendering it their support.

"We certainly did not suppose that the members of an Episcopal congregation would be occupied during service with the perusal of our printed report. Our design in wishing it to be placed in the pews was, that thus in the readiest way Episcopalians generally might be supplied with it for perusal at home. In this case, as that of the circular notice, the plan of the Committee was a general one, and a departure from it in the case of any one particular church, whilst there seemed no necessity to justify it, would have been thought perhaps much more exceptionable than a uniform compliance with it.

"We are wholly at a loss to perceive in what manner the report 'casts injurious imputations on any body of Episcopalians, and we should regret most deeply that the tenor of our remarks should prove offensive to the feelings of any member of the Episcopal Church.

"It indeed laments that Episcopalians should neglect the insttutions of their Church, formed for the propagation of the Gospel, according to the apostolic faith we venerate; but it does not impeach or censure, as you suppose, the institutions uniting various denominations of Christians with which you have thought proper to connect yourself.

"As respects the truth of the report, which you have so gratuitously impeached, we can only assert the correctness of our intentions and our own knowledge of the operations and state of the society; and we believe the evidence we have afforded the public of our sincerity, and their knowledge of the individuals who compose our board, will sufficiently avouch its veracity.

"We revere, as hightly as any other persons, the venerable

Bishop of Pennsylvania, and we think that in the course we are pursuing, we act fully in accordance with the spirit of his admonitions in his late excellent address, dissuading from all admixture with others unfavourable to the apostolic principles of our own Church.

"We beg leave to remind you that our society is auxiliary to one which undertook the distribution of the Bible before any other in this city; and that both the principal and the auxiliary were operating with the unanimous patronage of our Church, and without opposition from any quarter, before your connection with this diocese. Should these institutions be made so unpopular as no longer to enjoy the united support of all Episcopalians, we shall most deeply lament the circumstance; but it will not change our opinion of the correctness of the principles on which they are founded, nor of the policy of the course which they pursue, until we are willing to allow that popularity of any system is the criterion of its merit, or apparent success the evidence of divine favour.

"I am, very respectfully,
"Reverend Sir,
"Your most obedient servant,
"CHARLES W. SANDFORD,
"Corresponding Secretary, &c.

"To Rev. James Milnor, D.D.,
"St. George's Parsonage."

Our readers can now judge of the heinousness of the offence which the Manager of the Auxiliary New York Bible and Common Prayer Book Society committed in the request, which they made of Churches in New York who are connected with Bible Societies.[1]

"Corrector" deals at length with the charge that Bishop Hobart disparaged the Word of God and would make the Prayer Book a substitute for it.

You misrepresent Bishop Hobart on the subject of uniting the Church of God with the Word of God, in all efforts for propagating Christianity. No candid person, who is acquainted with what Bishop Hobart has published on this point, can be at

1. Pages 18-26.

a loss to ascertain his sentiments. All institutions, he maintains, for propagating the Gospel, and for distributing the Bible, should be conducted under the authority of the Church; and should never, in the principle of the organization, separate the Word of God from the Church of God.

The writer repels the charge that Bishop Hobart had taught that the Liturgy constituted the Word of God. He then reiterates and brings proof to bear upon his assertion that the Bible Societies did separate the Church of God from the Word of God. He then concludes this portion of his "Letter":

"They do not act under the authority of the Church of God, let that Church be what it may—they do not recognize any system of doctrine, any ministry, any ordinances or mode of worship, all of which are necessary to constitute a Church of God—nor does their organization admit of any reference to these objects. Bishop Hobart maintains that Episcopalians, believing that the Episcopal Church, holding the doctrine, ministry, ordinances and worship declared and established by Christ and his apostles, is a pure and true Church of God, should think it their duty to act under the authority of this Church, and to make its propagation the object of all their exertions, because they thus in the apostolic mode propagate the Gospel. But you are artfully putting in opposition (strange conduct in "a Churchman") the advancement of the Episcopal Church and the propagation of the Gospel make Bishop Hobart, as exclusive advocate of the former, indifferent if not opposed to the latter. This is the effect of many statements and representations scattered through your pamphlet."[1]

"Corrector" then draws this striking contrast:

"It was the characteristic of 'the primitive Christians, that they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' Now what would the Christians of those days, the Christians who drank deep at the fountain head of Divine truth, think of a society of Christians in modern times, who meet for a religious purpose, the diffusion of Divine truth, and yet recognize neither apostolic doctrine, fellowship, ordinances, nor worship? What would

1. Pages 38-40.

they think of a society extolled as eminently entitled to, and eminently enjoying, the favour of heaven, who on no occasion as a society, unite in acts of homage or of supplication to that Being, on whose Providence, and without doubt with great sincerity, they profess to depend? In what light would the holy Ignatius, the disciple of St. John, whose admonition it was, 'he that does anything without the Bishop, and the Presbyters, and the Deacons, is not pure in his conscience,' view a religious institution, which, in its collective capacity recognizes neither Bishop, Priest, nor Deacon? What would those holy martyrs, who met daily for the 'breaking of bread,' and who, over the symbols of the body and blood of their Lord, sealed their mystical union with him, and with each other, think of a number of modern Christians, who set up as the bond of Christian unity, a society in which as a society, neither his divinity, nor his atonement, nor his Church, nor his worship, are recognized, but are studiously kept out of view; which indeed admits to membership those who deny his divinity, reject his atonement, and cast away the ordinances and the ministry of his visible Church? I repeat it, I make no attack on individuals. I respect the character and the motives of men who hold these fundamental errors. But what I say is the truth; and the occasion demands that the truth be spoken.

"I am perfectly aware of the reason of this marked separation of the Word of God from the Church of God—that it is necessary to unite all Christians in Bible Societies. But in my judgment no object can justify this violation of principle. It would be absurd to say that it is necessary to the distribution of the Bible."[1]

He then takes up the attitude of the Bishops in England and the United States concerning Bible Societies, and shows that the active support of the Bible Society is by a minority of the Bishops in each country. He also considers fully the weakening of affection to the Church by those joining them, citing examples.

He comments on the influence and tendency of Prayer Meetings to make the attendants upon them indifferent to any other form of Religion than the emotional.

1. Page 43.

He opens in this vigorous manner the next division of his "Letter":

I pass on to notice some of the most striking

FALLACIES.

in the statements and reasonings of your Letter.

And I first notice one, pervading indeed almost all the reports, and the speeches, and the communications of the Bible Societies and their members, and which is certainly sanctioned by the address, in 1822, of the President of the American Bible Society, that the success of these institutions is an evidence of their enjoying the special protection and favour of God. I must be permitted to express my humble opinion, disclaiming all intention of offence to any individual, that this position contains the very essence of fanaticism—that it is a position which would impute to the infinitely wise and good and holy Ruler of the universe, an approbation of all the means, however unlawful or improper, which have attained success for any lawful or proper object—that it is the very sentiment under the wild rule of which the fanatic has prosecuted, by the most extravagant and unjustifiable means, his pious purposes, and even drenched himself in blood, for *the glory of God*. To intimate that this position is so regarded in its consequences by those who maintain it, would be indeed the heighth of arrogance and uncharitableness. But I must be permitted to view it in this light; and a higher consideration than opposition to Bible Societies prompts me to endeavour to expose it. For this abuse of the doctrine of the Providence of God leads some to doubt or to deny his agency in the government of the world, and others to sanction, with the shield of his favour, their follies, their errors, and even their crimes.

I must do you the justice to say that you seem aware of the inevitable consequences of your position, and express yourself in respect to it, as I conceive, in obscure and contradictory terms. You refer (p. 40) to the following remarks of Bishop Hobart, in his address to the Convention: "The success of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them; except on the maxim that 'the end justifies the means.' Nor is this success to be considered as evidence of the favour of

Heaven; for then divine sanction would be obtained for many heretical and schismatical sects, which at various times have obtained popularity and corrupted and rent the Christian Church."

On this you observe, "I cannot but regard this remark as intended to rebut the argument of Governor Jay, in his late address to the American Bible Society, that the peculiar circumstances under which Bible Societies originated; the wonderful extension which has been given to them; the unanimity which conflicting sects have supported them; and the events which have occurred to facilitate the distribution of the Scriptures, all unite to induce the belief that these institutions, together with other means which are now hastening the coming in of the Gentiles, are providential; and under this persuasion he recommends to the opponents of the Bible Societies the counsel of Gamaliel."

No doubt every thing connected with Bible Societies is *providential;* and so is every thing connected with Roman Catholic error and Mahometan fanaticism; for every thing in the world, bad as well as good, is permitted and controlled by the holy Providence of God. But who would think of deducing hence an argument in favour of Roman Catholic error or Mahometan fanaticism? From so vague an assertion, that the circumstances connected with Bible Societies are providential, surely the inference of Governor Jay (you, sir, have introduced him upon this subject) is a non sequitur, that they enjoy the special favour and protection of Heaven, and that those who oppose them are "fighting against God."

But I think I hear you address me—What, sir, do you mean to compare the distribution of the Bible with the progress of Roman error or Mahometan fanaticism? By no means. God forbid. The distribution of the Bible is an object worthy of all praise. But there is an obvious and important distinction between the end and the means. The one may be correct; the other quite the contrary. And the question is whether Bible Societies, as one of those means by which the Bible is distributed, enjoys the special favour and protection of Heaven, so that they who oppose them fight against God. If you say that the peculiar circumstances connected with Bible Societies are providential, that is, according to the obvious meaning of the word, under the government of God's Providence, I answer—so are

all other circumstances, bad as well as good. And if any argument be drawn in favour of Bible Societies, because the circumstances connected with them are providential, the same inference will apply to "circumstances" connected with the Roman Catholic error and Mahometan fanaticism.

You must, therefore, mean something more than the general term "providential" indicates. And without doubt you do mean that the peculiar circumstances connected with Bible Societies prove that they are under the special favour and protection of Heaven. Now, what are these peculiar circumstances? You enumerate them in a passage which I have already quoted, and in another, which I do you the justice to state at length.

"When we observe an institution established in the midst of war and desolation, devoted solely to the glory of God, and the salvation of man: when its propriety and utility is so obvious that the wise and good, the excellent of the earth, however much they differ on other points, lend it their unanimous sanction; when expiring saints rejoice that they have been permitted to labour in its service; when Christian nations, with the single exception of such as are involved in the gloom of papal ignorance and superstition; as if animated by one heart and one mind, are yielding to it their treasures and their exertions; and when in consequence of this institution the Gospel has free course and is glorified in a degree unparalleled since the days of the Apostles: surely, sir, we may be permitted to say, it is the Lord's doing, and it is marvellous in our eyes, without being classed with the most ignorant of fanatics."[1]

Stripped of its verbiage and its declamation, the simple meaning of this passage is—that the success of the Bible Society, its popularity, is an indication not merely of the Divine approbation but most emphatically of its being "the Lord's doing." And yet in the sentence immediately preceding this passage you assert, "No one, I believe, in the possession of his faculties, ever contended that the mere success of an undertaing, of itself, indicated the Divine approbation."

Now, sir, what am I to think? "Are you in the possession of your faculties?" (I use your own language.) or are they, on the subject of Bible Societies, which really seems to intoxicate

1. Letter, p. 13.

wiser and stronger heads than yours, approaching to a state of dementation?

We can account for the success of Bible Societies without the special interposition of a present Deity.

Nec Deus intersit, nisi dignus vindice nodus Inciderit.

Their object is commendable—it is calculated to enlist the feelings in favour of associations to advance it prior to all examination of their principles and tendency. Means were early employed to render them popular. The imposing apparatus of Auxiliary Societies, and of a great number of vice-presidents and managers, &c., &c., was soon prepared. The love of office in some, and a carelessness of declining it in others, operated in favour of these plans. Other considerations had their effect. It is unpleasant to decline pressing solicitations—to withdraw one's name when it is brought forward—to oppose oneself to popular impulse, to the fashion of the day—and to encounter misrepresentations and denunciation. Kings and noblemen (whose patronage you, though a good republican, seem very fond of blazoning forth in lengthened columns) are not very much in the habit, it is to be feared, of inquiring either as to the principles or the tendency of religious associations, except as far as personal ambition, or political consequence, may be affected by them—and Bible Societies were engines for this purpose not to be neglected.[1]

Dr. Mant, particularly odious to the party in the Church of England who supported Bible Societies, was lately made Bishop of Killaloe and Kilfenora, and has more recently been advanced to the valuable see of Down and Connor. At about the very time that Lord Liverpool was delivering a speech in favour of Bible Societies, Dr. Beresford, the Archbishop of Dublin, seceded from the Hibernia Society and was soon after translated to the Archbishopric of Armagh, the metropolitan see of Ireland. And we have not heard of the zeal of his distinguished suc-

1. It is a little singular, that the British Ministry, who are represented as being so exceedingly zealous for Bible Societies, almost invariably promote those Clergy of the Church who are not in favour of these societies. Dr. Tomline, who, the "Churchman" asserts, while Bishop of Lincoln, delivered so violent a Charge against Bible Societies that he was afraid or ashamed to print it, has been lately translated to the very rich see of Winchester.

cessor, Dr. Magee, in the see of Dublin, in favour of Bible Societies. Other cases might be stated.

The powerful machinery of Bible Anniversaries was soon set in motion. On these occasions every gratification is afforded to personal vanity; by a system of mutual compliment, each man exalts the other; speeches can be made and printed, and panegyrized, and together with the names of those who moved and those who seconded resolutions, on those memorable occasions recorded in archives *aere perennius*. Alas, poor human nature! What an alloy tarnishes thy best purposes! What undignified means must often be resorted to in order to rouse thy feelings even in a good cause!

"Corrector" examines the claim of the direct agency for success of Bible Societies and the great good done by them in all parts of the world. He cites Bishop Jackson's reasons for withdrawing from the Hibernian Bible Society, and says that an enlargement of the resources of the two great Missionary Societies of the Church of England would have accomplished similar results without obscuring results. He advocates a separate organization for "Dissenters". "Corrector" also takes up the claim that these societies circulate the Bible "without note or comment." The addresses and reports which they circulated very largely sometimes containing expositions of prophesy and comments upon various passages of Holy Scripture, he considers to be notes and comments which bias and influence the minds of those who read them.

"Corrector" then commences a new portion of his review of a Churchman's "Letter":

From the fallacies in your pamphlet I pass on to notice cursorily the

Rhapsody and Ostentation

which appear conspicuous in almost every page. Bishop Hobart had published an address in which he very calmly, and, by your confession, "courteously," stated his objections to Bible Societies, and urged Episcopalians to direct their efforts ot the propagation of the Gospel by the institutions of their own church. This you resented as "renewing hostilities" against the American Bible Society. "You have engaged," is your language

to him, "in a warfare, in which the cause of the Bible has been crowned with victory, and in which mortification of defeat has ever been imbittered by the conviction that the power of the victor has been confirmed and extended by the very endeavour to shake it." And you advance most fearlessly to the contest. In such a warfare no friend of the society can for a moment hesitate to engage, through apprehensions of the issue—nay, the very stripling whose youthful limbs refuse the burden of the coat of mail, and the sword of the warrior, may fearlessly enter the field, trusting alone to that God in whose cause he combats, and with no armour but truth, and no weapon but common sense, he will most assuredly vanquish the proudest Goliath that may dare him to the fight.[1]

In another very fine, and poetical, and pathetic passage, you point out the hopeless destitution of those whose "home is on the deep"; and the conclusion of your rhapsody is that Bishop Hobart opposed the Mariner's Church.[2]

But when you turn your view for a moment to the "mighty triumphs and stupendous labours" and "imposing grandeur and magnificence" of the American Bible Society, your imagination indeed takes wings, and in her soaring flight glances from the "British Isles" to the "Continent," from "Iceland" to "Malta," from "Asia" to "Africa," from "one extremity of Hindoostan to the other, from Bombay to Calcutta, from Madras to Columbo, from New Holland to Amboyna," from the "Cape of Good Hope" to "Sierra Leone, Caledon, Mauritius, and Bourbon;" from "Africa" to "North America," from "Hudson's Bay to the Gulf of Mexico, and from Missouri to the Atlantic."[3] And were you not afraid by this time she would have been out of breath? No; you knew too well her spirit and her lofty daring. Again she soars with renewed strength, and she sees Bishop Hobart, in his opposition to the American Bible Society, "exerting his talents and influence" to lock up this "flood-gate of mercy," to quench this "sun which has arisen, unexpectedly and gloriously, to illumine the dark horizon of a fallen world."[4]

1. Letter, p. 3.
2. Ibid., pp. 3, 4.
3. Ibid., pp. 49, 50.
4. Ibid., p. 50.

What a terrible man, to attempt to "lock up a flood-gate," to quench the sun! And he is as foolish and impious as terrible—for he endeavours, "with his newspaper publications, and his pastoral letters, and his addresses, and his Convention charges, to stem that pure river of the water of life, proceeding out of the throne of God and the Lamb, which is now refreshing and fertilizing the waste places of the earth, and causing the wilderness to rejoice and blossom as the rose."[1]

Truly, sir, I do not know whether your imagination has lately visited the "spot where the apostle of the Gentiles once preached to his polished and philosophic hearers," their "unknown God,"[2] and quickened her fervours at the fountain at Helicon. But she certainly has given you the slip, and been dabbling in streams not quite so classical—the reports and the speeches, &c., of Bible Societies. And to convince you that I do not slander her, I must request you to do me the justice to accompany me while we glance at a few passages in these valuable documents.

"In tracing the progress of the wonderful society, we are irresistibly led to ascribe the whole to the mighty power of God, for who can hear of these signs and wonders of the times without exclaiming, This is the finger of God; this is the working of that Spirit who worketh all and in all. Hibernian Society's address, 14th Report, p. 54." "And in the account of a recent anniversary, after much hesitancy as to which of the speakers, lay or clerical, the meed of sacred eloquence was due, and after an acknowledgment that it was impossible, in a brief notice, to convey an adequate idea of the delightful and solemn feeling elicited by the appropriate and eloquent addresses of the different speakers."[3] It was at last decided "that the finer feelings of

1. Letter, p. 78.

2. Ibid, p. 48.

3. The apotheosis of Mr. Grant, already on record, deserves to be kept in continual remembrance. "The enraptured Heathens exclaimed, The Gods are coming to us in the likeness of men." "To me," says Mr. Owen, "the terms of the statement require to be inverted, in order to suit the circumstances of the case. I saw in the speaker no mortal like myself. To my view he seemed to have wrapped himself in the skirts of that garment with which the Father of light is covered, and while he appeared to reflect a lustre borrowed from the Divinity itself, methinks I could have found in my heart to exlaim, Men are come among us in the likeness of God." Owen's Speech.

the assembly had been touched in no common degree by the Rev. Lewis Way;" and such indeed was the impression made by this annual festival that few, if any, could leave the room without gratefully exclaiming, "what hath God wrought!" 14th Report, p. 91, and 18th Monthly Extract. "The language of grateful acknowledgment and heartfelt joy," called forth by the Bible distributed through its liberality, is echoed from the Caspian to the Mississippi, and from the recesses of Iceland to the extremities of New Holland." 13th Rep. Hib. Bible Soc. p. 30. See also Mr. C. Grant's Speech, ib. p. 55. "It embraces in its wide domain all Christian sects, and the most considerable personages of the state, the men most distinguished for rank, talents and character." 14th Report, p. 71. This, however, is flat compared with the following extract. The one "voice, and one wish, which it has raised for the Bible, and which it has now to satisfy, is heard from the recesses of the Continent, and from the Isles of the Sea. It is borne on the bosom of the waves from the Western Isles, skirts the shores of the Western Continent, re-echoes through the valleys, trembles along the cliffs, and thunders through the continent of the Eastern World." 10th Report of Philadelphia Bible Society.[1]

He then makes extracts from the report of the last anniversary of the American Bible Society, and comments on it:

Now if a stranger to Bible Societies and to Christianity were to witness the parade which annually takes place at their anniversary meetings, the long note of preparation, the beating up of the attendance from all quarters of the Union, the resolutions after resolutions of *thanks, thanks, thanks,* the speakers *adulating* Bible Societies, *adulating* each other, adulating almost every body but their unfortunate brethren, the members of the Bible and Common Prayer Book Societies. Witnessing the machinery of parade, this flood of adulation, annually offered, would he believe that those engaged in it were the disciples of a humble and unostentatious Master? The professors of a religion, which while it commands us to our good actions, to let our light shine

1. This extract is taken from an able pamphlet entitled "Reasons for withdrawing from the Hibernian Bible Society," &c., by James Edward Jackson, published about the time that the present Metropolitan of Ireland withdrew from that Society.

before men: enjoins us no professions of parade, not to let our right hand know what our left hand doeth; and would he believe that these systems of display and adulation, not exceeded by any of the institutions of the children of this world; were not only countenanced but actively engaged in by Sainted *"Buchanan,* and *Boudinot,* and *Owen."*

"Corrector" devotes a short paragraph to a Churchman's "intolerance which was shown by his use of invective, his epithet and his misrepresentations."

He proceeds thus:

THE WANT OF DELICACY

decidedly marks the spirit and the manner in which you come forward in your Letter. It marks almost every expression which you use, and allusion which you make to Bishop Hobart; the style of your address to whom is often pert, and bold, and overbearing. It appears in the personalities of your Letter—in the manner in which you so often introduce Governor Jay and the Report of the Bedford Prayer Book Society—and particularly in your introduction of the name of a certain individual, and thus reviving recollections that an ingenious, and kind, and noble-minded man, and particularly "a Churchman," would wish to bury for ever. It appears in your gross comparison, utterly without necessity, of the parochial zeal and fidelity of your diocesan and his assistant clergy, with those of your favourite, the Rector of St. George's, and others. Sir, I have often thrown down my pen with revolting disgust when tracing you in your course, and have resumed with infinite reluctance, only from the imperious claims of truth and justice.

What but a want of delicate regard to feeling and to character, could lead you to impute to those of the Clergy who think and act on the subject of Bible Societies with their diocesan, a spirit of dependence? Sir, has no man any conscience, or independence, unless he thinks and acts with you, in a part, and continued, and persevering opposition to Bishop Hobart? It requires no great strength of intellect, though doubtless it does a *little* modest assurance, on all occasions to bluster about one's *independence.* The truly *independent* man talks less about it.

One would think that it would be a matter of gratification to

see the Clergy united in principle and in views of policy with their Bishop. Even admit that, as the *mode* of distributing the Bible, the Clergy yielded their own opinions to that of their diocesan; is the point an essential one on which they should obey God rather than man? Without doubt, the harmony which subsists in this diocese is not very agreeable to those who are hostile to the official character and principles of Bishop Hobart; and no matter what injury results to the Church—ruat ecclesia—he must be put down. On the

DISINGENUOUSNESS

that characterizes your Letter I need not dwell, after having pointed out (though the detail is not perfect) the misrepresentations with which it abounds.

You are disengenuous in the charge of *speculation* against the Auxiliary New York Bible and Common Prayer Book Society, as to selling Bibles, when, in this respect they not only did what is systematically done by the American Bible Society—sold Bibles to those who wished to purchase them at a reduced price.

You *disengenuously* represent Bishop Hobart as *opposed to the religious instruction of the seamen,* whose case you very pathetically, but rather hyperbolically, state; because, as you suppose, he was the writer of some pieces in which Episcopalians are cautioned against contributing to "the erection of a Church where there was to be precisely the admixture of administrations," against which the "venerable Bishop of Pennsylvania" so earnestly cautions. This writer foresaw it must, and would, become the "Church" of some one denomination, and it was not difficult to tell which that would be. It is now, unless I am mistaken, *virtually* a *Presbyterian* Church.

Again, you *disengenuously* represent Bishop Hobart as *indifferent, and even opposed, to the propagation of the Gospel among the Heathen.* And on what grounds? Merely because he may think that, under the present circumstances of the Episcopal Church and of the destitute condition of many parts of our own country, it is expedient that Episcopalians confine their exertions at home, and of course (believing their own Church at least to be the best), to the propagation of the Gospel, as professed by their own Church:—and because, alive, as he must be, to the pressing wants (so frequently meeting his view

and urged upon him) of his own diocese, which presents a *most extensive* field for *Missionary labour,* he is apprehensive that any systematic plan for Missionary collections to be appropriated elsewhere, might seriously interfere with the Missionary plan of this diocese, established by the canons of the Church. *Very principally* to the operation of this plan does this diocese, under the Divine blessing owe its prosperity, the Clergy have been nearly doubled in number within ten or twelve years; and it is notorious that, in many parts of this state, Episcopal congregations could be formed could Missionary aid be procured. On the Missionary plan of this diocese you do not even pass "a freezing recommendation." Doubtless there is reason for this: it would be unpardonable to suppose that you act without any reason, and without a powerful one.

"Corrector" assumes that the reason is because Bishop Hobart is a member of the Missionary Board. He assumes also that a Churchman does not contribute to diocesan missions, "although three members of the family had given $150 for Foreign Missions and allowed the Rector of Bedford, a very excellent and amiable man, to trudge through the streets of New York collecting petty subscriptions to build a Parsonage House."

He continues:

But I repeat it—I am weary of my task, and must have done. One point more. I name it with inexpressible reluctance:

THE UNGENTLEMANLY AND UNCHRISTIAN

tenour and style of the Letter of "a Churchman of the Diocese of New York." I will not go into details—I rest on two instances. A Letter was republished in this country, addressed by the Rev. Henry Handley Norris, curate of Hackney and Prebendary of Llandaff, to Lord Liverpool. I assert, on the best information, that Mr. Norris is a Clergyman of excellent character, who devotes munificently the income of a large fortune to the purposes of pious benevolence.[1] He has built entirely at his own expense a Chapel in the parish of Hackney, and made permanent provision for service in it. He is a leading and active member of the Church of England Societies, for

1. He gave 100 l. sterling to the General Theological Seminary of the Protestant Episcopal Church in the United States.

Propagating the Gospel and for Promoting Christian Knowledge, and for National Education. He enjoys the particular confidence of the Bishops of London and Llandaff, and of other eminent dignitaries of the Church. He was the intimate friend and correspondent of that profound and accomplished scholar, the eminent prelate, Bishop Middleton, the late Bishop of Calcutta. At the lamented death of this exalted Bishop the Society for the Promoting Christian Knowledge resolved to erect a monument to his memory in St. Paul's, and appropriated £5,000 sterling to this object, and appointed, to carry it into effect, a Committee consisting of several dignitaries of the Church and distinguished Laymen. In this object, the Society for Propagating the Gospel requested to unite, and on their part associated for this purpose with the Committee, two Clergymen, the Rev. H. H. Norris, and the Rev. J. Lonsdale.[1] And this Clergyman, the Rev. H. H. Norris, the associate (for the purpose of erecting a monument of grateful veneration to the memory of the Bishop of Calcutta) of the Bishop of Canterbury, the Bishop of London, the Bishop of Llandaff, Lord Kenyon, the Archdeacon of London, the Archdeacon of Middlesex, the Archdeacon of Colchester, and others; one of two representatives on this occasion of the venerable Society for Propagating the Gospel—is styled, by a member of the Protestant Episcopal Church in America, which is indebted to this Society "for her foundation and a long continuance of nursing care and protection," by a leading member of a congregation, which, unless I am much mistaken, once enjoyed the bounty of this very Society—amidst many other gentlemanly and Christian designations—a "*blackguard*."[2] I make no comments.

"Corrector" gives another instance; the ranking of Bishop Hobart with the Pope, Mr. Cobbett and the Devil, in the opposition to Bible Societies. With keen irony he shows the badness of the cause that must make allegations like that and determine that it is purely malicious on the part of a *Churchman*, for Bishop Hobart's opposition has benefitted instead of injuring the Bible Society by his opponent's own admission. He then sums up:

1. Christian Journal, number for May, 1823.
2. Letter, p. 75.

In conclusion—Let me give you some advice, which, however it may be received, is really well intended; and I will give it to you in the words of that volume, for the distribution of which you are, it must be admitted, a *very* zealous, but, I cannot think, very fortunate advocate. "Study to be quiet and mind your own business"—"Think not more highly of yourself than you ought to think." Elated by an adventitious circumstance (no man has any merit in being born with a peculiar name), and inordinately vain of some readiness, flippancy, and command of language, and (to do you justice) of no common industry in any cause that excites your passions, you seem to think yourself privileged to say any thing of "your Bishop" that comes into your mind, or answers your purpose; and, as an *oracle*, to pronounce in *all* Church matters your decision, and to expect "your Bishop" and his Clergy to bow to it. And yet you will *hereafter*, I think, find yourself as *hitherto*, in a woeful mistake. The real Churchmen of the diocese of New-York will not be shackled by your authority; and "your Bishop" and his Clergy, or I greatly overrate their good sense and good principles, will do what seemeth to them right, without troubling themselves *much* as to the denunciations which their conduct may excite in the "Churchman of the Diocese of New-York," or the invectives which it may call forth from him. At least so most assuredly will one, who, notwithstanding the plainness with which he has thought it his duty to deal with you, is entirely your well-wisher.

CORRECTOR.

New-York, May 16, 1823.

CHAPTER IX.

CONTENTS.

Second Letter from Judge Jay — Illness of Bishop Hobart and His Trip to Canada — Reply of "Corrector" — Answer from Judge Jay — Bishop Hobart's Reply in a "Note."

IN the opinion of many who read both the pamphlets, "Corrector" fully met the accusations and insinuations of "A Churchman." There were, however, some staunch upholders of the American Bible Society who thought that the countercharges made should be refuted. Judge Jay soon prepared another "Letter" abandoning his assumed name. He maintains his former allegations and points out the lack of dignity and courtesy which he thinks is to be found in the statements of "Corrector."

He defends himself against his opponent's characterization of him, and accuses the Bishop of wantonly wounding him in his tenderest susceptibilities.

A Letter.

"Right Reverend Sir:

"On perusing the Reply lately published to a Churchman's Letter to you, I observed that it represented me as being the writer of that letter. It appeared to me that they who should read and attend to the contents of them both, would not be at a loss to estimate their relative merits; and that the necessity, and perhaps propriety of replying to that answer might be questioned. It being at length ascertained that you avow yourself the author of that answer. I do not hesitate to admit that the Letter to which it is a Reply was written by me. In that pamphlet you have taken liberties with my personal character, which neither became the respect due to your own nor the justice due to mine. Invectives from the pen of a Bishop naturally excite inquiry and attention, and therefore cannot with propriety be consigned like anonymous obloquy to silent contempt.

"The frequent reviews of Episcopal Addresses both in England and this country, prove that those publications are not deemed too sacred to be subjected to the investigation of criticism; and a review in the Christian Journal (a magazine enjoying your immediate patronage) of a personal letter by Bishop Griswold, in which the Bishop is said 'to have confused and bewildered a plain subject,'[1] evinces that the conductors of that Journal do not deem it inconsistent with the obligations of a Churchman to animadvert, in strong terms, on the official addresses of the Bishops of his Church. Bishop Griswold in his reply observes: 'What is published to the World is opened to criticism, and it is just and desirable that the errors of those who pretend to teach others should be detected and exposed. I claim no exemption from censure.'[2]

"In venturing therefore to criticize your late Address, I do not arrogate a doubtful or disputed right, nor commit an act unsanctioned by precedent.

"My review of your official Address was in the form of a letter, but that letter was anonymous, because I was under no obligations whatever to attach my name to it, and because the arguments of facts in it had no possible connection with the name or character of its author.

"In your Reply, however, you have seen fit to disregard all courtesies usually paid to anonymous opponents; you acknowledge that you present me '*in propria persona*,' and charitably declare that your reluctance in thus presenting me is much diminished by the consideration that if 'my character is not much mistaken, a ruling passion in the human breast is highly flattered by being even *thus* pointed out as the author of a letter to the Right Rev. Bishop Hobart.'

"To what passion is to be attributed the open avowal of the publication I am now considering, you have not thought proper to inform us; but it is fair to presume that had you supposed that my name could add weight to my arguments you would not have exposed it, and had you not expected that your name would give effect to the Reply, you would have concealed it."

Judge Jay then considers "Corrector's" personal allusions and

1. For January, 1822.
2. Christian Journal, July, 1822.

says: "Invective, Sir, is a cheap, and often a very convenient substitute for argument, which ought not to be used by one whose profession and office peculiarly require him to enforce by example as well as precept, the Scriptural injunction, 'Let all bitterness and wrath and anger and clamour, and evil speaking, be put away from you.' The personal reflections in which you have thought proper to indulge may, it is true, assist in drawing the attention of your readers from the real merits of the question at issue; but it will hardly be considered as a happy illustration of the rules you have given for the management of religious controversy."

"He quotes from Bishop Hobart's "*Companion for the Festivals and Fasts*" to show his departure from the rule he had laid down. In a note he gives the particulars of the contribution by members of "a Churchman's" family of $150 to a missionary society, and explains that it was a contribution to the Domestic and Foreign Missionary Society of the Church authorized by the General Convention. He resents the insinuation that these contributors had been illiberal toward their Rector and the building of a parsonage house at Rye. He passes in review the specific charges which "Corrector" has brought against him. In refuting that of vanity and ostentation he says: "I am at a loss to discover those indecorums which you regard as justifying the use of language which most gentlemen would have deemed forbidden by the respect due to themselves, if not to their opponents." He acknowledges that he had "animadverted freely on the sentiments and assertions contained in your *official* publications which I have no wish to deny, but that I impeached your motives or made the slightest insinuation against the purity and correctness of your private character cannot be pretended. While speaking of the activity of your opposition to Bible Societies, I admitted that it had been 'always free from offensive personalities.'" * * * * * * * * * * *

"If by hostility to yourself, you mean a difference in opinion from you on certain subjects connected with our Church, I must with several of our Bishops, and many of the clergy, plead guilty to the charge; but if you intend personal enmity I am utterly unconscious of having harboured in my breast any unfriendly feelings towards you as an individual, nor had I until the appearance of your Reply, reason to suspect that I was the subject of such feelings in your own.

"You accuse me of want of delicacy in my frequent introductions of the name of the President of the American Bible Society. Had you not, sir, given him a conspicuous place in your address it would have been unnecessary for me to allude to him. It was very obvious from the language of that address that it was particularly pointed at that gentleman, and had there been any doubt of your intention, it would now be removed by you avowal (page 16); that 'months after' the address of the President of the American Bible Society, 'Bishop Hobart attempted to explain the principles on which he acted *in order to vindicate himself* from the 'injurious imputations,' which as you suppose, were contained in that address."

After quoting the Bishop's Convention Address concerning 'those Episcopalians who were members of the Bible Society,' and particularly the President and Vice Presidents, he continues: "That the language you thus apply to these gentlemen is unobjectionable in form is readily admitted, but it ought as readily to be admitted, because the fact is obvious, that your intention in alluding to them was to hold up their example to the Church as one to be avoided, and not to be imitated. The Convention is indirectly told that, however elevated their characters and however pure their motives, their conduct is erroneous in principle, and dangerous in tendency; and in the case of the gentleman first named, fanatical and presumptuous, he having publicly expressed his belief that the extraordinary success which has attended Bible Societies indicated the favour of Heaven; an opinion which you condemn in your address, and now, in your Reply (page 69), remarking that it is sanctioned by him, you declare 'contains the very essence of fanaticism.'

"In the Convention of 1821 a resolution was unanimously adopted recommending to every clergyman to read the Bishop's annual address to his congregation; and in pursuance of this resolution your remarks on Bible Societies, in connection with your allusion to the President and Vice Presidents, have probably been read from most of the pulpits in the diocess; and hundreds and thousands have been informed for the first time that these gentlemen are patronizing institutions which are erroneous in principle, and injurious to the Church of which they are members.

"Under these circumstances, most persons I believe, sir, would

have acquitted a *son*, of want of delicacy, for endeavouring in an anonymous pamphlet, to show that the institution over which his parent presided, did not merit the character you had given it; or for mentioning, in order to show that this institution had not exerted over him the tendency that you ascribed to it, of weakening the zeal of Episcopalians for the distinctive principles of their Church, that he was a liberal contributor to a society established for the express purpose of extending that Church, both at home and abroad; and that a society existed in his own congregation for the sole object of distributing the Liturgy of the Church."

Mr. Jay then defends his quotations from the reports of the Bedford Prayer Book Society and Pennsylvania Prayer Book Society, which he had used "to prove that Bible Societies do not produce indifference to the Church." He also alludes to the Bishop's charge of want of delicacy in introducing "the name of a certain individual, and thus reviving recollections," &c. He explains that he quoted the printed address of a Bible and Prayer Book Society, "as evidence of the opinion as entertained by such societies and their patrons," and also as an authority upon the fact "that no Sunday School was established in any Episcopal Church in New-York whose Rector did not belong to the Bible Society," but he disavows making even the "most distant personal allusion to the author."

He then deals with the "misrepresentations" charged by "Corrector." He takes up in detail his own statement as to attacks by Bishop Hobart upon Bible Societies: in his pastoral Letter of 1815; in "an address before another institution," and in his Convention Address of 1822. He claims for his statements perfect accuracy and fairness.

He comments at some length upon "Corrector's" declaration that in the Book of Common Prayer are the necessary passages of Holy Scripture "to form our faith and regulate our obedience," and denies indignantly the charge of separating the Church from the Word of God in the manner the Bishop claimed he did.

He also accuses the Bishop of misquotation. He specifically denies that he had "decried or written against the use of commentaries or the distribution of the Liturgy."

He refutes the "misrepresentation" that he had represented Bishop Hobart "as at least insinuating against three of his

presbyters who supported the Bible Societies, that they have been less zealous and faithful than their brethren who have bowed submissively to his authority." He complains of "Corrector's" method of using quotation marks and the grouping together by him of isolated clauses in his "Letter" to form a connected whole and basing upon them an accusation against "a Churchman."

He gives two instances, and proceeds: "In page 10, you positively assert that I accuse *you* of misrepresenting your 'brethren the Bishops' as '*blind leaders of the blind.*' As these words form part of the same interrogatory, I must also accuse you of declaring yourself the 'only wise and faithful shepherd!' To use your own language, I must, if your construction be correct, be either 'a stupid man or a bad man!'"

He repudiates any misrepresentation of Bishop White's address, and says that any reader of Bishop Hobart's Convention address who knew "nothing of the Bishop's connection with the Philadelphia Bible Society, would take it for granted that he was opposed to Bible Societies as well as yourself. This conclusion may be erroneous, but a false conclusion is not necessarily a breach of veracity."[2]

Dealing with the charges that he accused Bishop Hobart of opposing the distribution of the Bible and a disparagement of the Sacred Volume and a desire to provide a substitute for it, he utterly disclaims any such intention. His contention was that the Bishop asserted that the essential portions of Holy Scripture were contained in the Book of Common Prayer, which he considered disparaging to the Sacred Volume, because it implied that comparatively a small portion of its contents were necessary. He considers "Corrector's" charge against him of making Bishop Hobart by his advocacy of distributing "the Book of Common Prayer in conjunction with the Bible as the best commentary upon it, guilty "of the Roman Catholic error of impugning the Scripture as a rule of faith."

"You do not bring a single quotation to support this charge, and I do not know where you could have found one. I never denied that the Liturgy was a useful accompaniment of the

1. Page 14.
2. Pages 14, 15.

Bible, or that the Scriptures might be rendered more intelligible by the efforts of human learning: and it never entered into my imagination to confound this opinion with 'the Roman Catholic error of impugning the sufficiency of the Scriptures as a rule of faith.' "

He comments on the inconsistency of Bishop Hobart's opposition, as shown in his Pastoral Letter of 1815, with the commendation of Bible Societies in the Pastoral Letter of the House of Bishops in 1814.[1]

He denies that he had misrepresented Bishop Hobart "by the assertion that he had assailed the Episcopalians who support Bible Societies with the charge of supporting an institution 'calculated to produce indifference to the essentials of Christianity,' and you declare there is no mention in it (the address) of the 'essentials of Christianity.' I never pretended that these *words* were in the address, nor did I use them as a quotation but as the substance of your language, * * * and if I have mistaken your meaning it is only because it was unintelligible."

The contention by Bishop Hobart that the most important passages of the Holy Scripture were contained in the Book of Common Prayer, he considered "disparaging to the Sacred Volume, because it implied that comparatively a small portion of its contents were necessary."

He makes much of the inconsistency of Bishop Hobart's Pastoral Letter of 1815, with the commendation of Bible Societies in the Pastoral Letter of the House of Bishops in 1814. He denies that he asserted Bishop Hobart had assailed those "Episcopalians who supported Bible Societies," which the Bishop said were "calculated to produce indifference to essentials of Christianity." This he declares to be a general conclusion from the tenour of the address. He concludes this portion of his Reply with this assertion: "I have thus, sir, gone through your long catalogue of my alleged misrepresentations, and as when I was writing the Letter I was unconscious of making any, so it affords me no small gratification to find that none have been detected, unless I except my remark relative to the copy of Bishop White's address, and for which I have offered an

1. Page 17.

explanation, which I hope greatly excuses if it does not wholly vindicate me."

"And now, sir, suffer me to ask whether if I belong as you broadly hint (page 10) to that class who are found not merely among Protestants but even among 'those who *style themselves Churchmen*, who act upon the principle stigmatized as Jesuitical, that 'the end justifies the means.' Is it not a little remarkable, that in a pamphlet abounding as the Letter does in no ordinary degree, in facts, in names, in dates, in numerical statements and in quotations, you detected not *one falsehood* or even *one mistake*. Your Reply is, in the language of the law, a complete *demurrer*. You tacitly or expressly admit *every fact* contained in the Letter from the first page to the last, and you deny only my inferences, my interpretations, and my conclusions."[1]

He resents the imputation of disingenuousness in his charge of speculation against the Auxiliary New York Bible and Common Prayer Book Society, as also in his treatment of the attitude of Bishop Hobart toward the religious instruction of Seamen in refusing to be associated with the corporators of the Mariners' Church. He briefly repudiates any disingenuousness in stating Bishop Hobart's attitude to Foreign Missions and Diocesan Seminaries.

He deals more at length with "Corrector's" charge that the accuses Bishop Hobart of promoting schism "because he advocates Bible and Common Prayer Book Societies in preference to Bible Societies."

He thus comments on the Bishop's remark, "that they who support the latter are guilty of schism."

"This may indeed be *said*, but like many other sayings it would be a libel on truth and common sense. You will please to recollect that Bible Societies were formed in Pennsylvania, Massachusetts and Connecticut previous to the existence of any Bible and Prayer Book Society in the United States—that notice was given of the intention to form a Bible Society in New-York, and the cooperation of Episcopalians requested; and that *after* this notice was given the New-York Bible and Com-

1. Page 20.

mon Prayer Book Society was hastily got up, and had the start of the New York Bible Society of eight weeks, the one being formed in September and the other in November, 1809.[1] That in 1814 the House of Bishops, including yourself, recommended Bible Societies—that in 1815 you commenced your public opposition to them, and that in 1816 the American Bible Society was formed. You seem to admit that the sin of schism rests somewhere; and facts and dates are of some consequence in fixing it."

In considering the charge of "ungentlemanly and unchristian conduct," he takes up the first specification that he has ranked Bishop Hobart in his opposition to Bible Societies with the Pope, Mr. Cobbett and the Devil.

With sarcasm and grim humour he considers the charge, ending his consideration of it with this sentence: "I trust, therefore, Sir, you will admit that if by alluding to this subject I have been guilty of ungentlemanly and unchristian conduct I have been seduced by the example of such ungentlemanly and unchristian characters as the Most Rev. Archbishop of Tuam and the Right Rev. Lord Bishop of Cloyne."

He fully takes up the charge that he had called the Rev. Henry Hadley Norris, of Hackney, England, a blackguard because of his attitude toward Bible Societies, and gives at length extracts from his pamphlet in further proof of the fitness of that epithet.

He quotes with approval the Bishop's remark that the question is one of principle and brings his pamphlet to a conclusion with these paragraphs:

"To the soundness of this maxim I heartily subscribe, and only beg that you will not confine its application to yourself. It is possible, Sir, for the question of Bible Societies to be 'one of principle' with a Layman as well as a Bishop, and if a Bishop when acting contrary to the declared opinions of his Brethren assembled in Convention, and indeed of almost the whole Christian world, with the exception of the Romish Church, is to be exempted from the accusation of arrogance because he acts according to the best dictates of his judgment, a Layman may surely claim similar exception when in acting with the spiritual fathers

1. Judge Jay is in error, as the minutes show that the first recorded meeting of the Board of the Prayer Book Society was held April 14, 1809.—A. L.

2. Page 25.

of his Church, he has the misfortune to differ from a single Bishop. As this question is admitted by you to be one of *principle*, it is a subject on which by your own confession, I owe you no obedience as my Diocesan; for you inform me in your Companion for the Festivals and Fasts (p. 47) that it is only in things 'indifferent' that 'Lay Christians' owe obedience to their 'spiritual rulers'; and you will not therefore, I hope, accuse me of contemplating your Episcopal authority, because in a question of principle I am guided by my own conscience rather than by your advice.

"In my Letter to you, Sir, I included among the unhappy consequences resulting to the opposition to Bible Societies 'the unkind and unchristian feelings which it engenders towards those who adopt different opinions and pursue a different conduct.' How far my remark is verified by the *spirit* and *language* of your Reply, must be left to others to determine.

"You think proper to question my attachment to the Church.

"To such an insinuation I cannot deign to reply; but I confess that all my attachment to the Church will cease the moment I discover, that in proportion as the Scriptures are circulated, her doctrines are derided, and her altars deserted.

"You will have remarked, Sir, that I have confined myself in this Letter wholly to my own vindication. It is not my intention to offer myself as the champion of the several gentlemen whom you have assailed, and who stand in no need of my services; neither have I any desire to prolong the present controversy, and to exhibit myself, especially on so public an arena, as your opponent; and I, therefore, leave unnoticed your remarks and arguments relative to the American Bible Society.

"The overbearing and assuming affectation of ascendancy which is displayed in your pamphlet, is of too little importance to excite particular attention; nor does it appear to me necessary to expatiate on the ebullitions of fermenting passions with which I have been assailed. That this effervescence may soon subside and be succeeded by an holy composure and tranquillity becoming your profession and your office, is the wish of

"Right Reverend Sir, your humble servant,

WILLIAM JAY."

The Letter was published under this Title: "A Letter to the

1. Pages 32, 33.

Right Rev. Bishop Hobart in Reply to the Pamphlet Addressed by him to the Author under the signature of Corrector. By William Jay. New York: Published by John P. Haven, Theological Bookseller, No. 182 Broadway. D. Fanshaw, Print, 1 Murray Street. 1823." 8vo. pp. 33.

The summer of 1823 was one of great anxiety for the Bishop of New York. The affairs of the Diocese required much attention, especially the negotiations for a new College under Church auspices in Western New York. The administration of a parish like Trinity needed much tact and wisdom. In the concerns of the whole American Church Bishop Hobart took a prominent part. To establish favourably upon a proper basis, the General Theological Seminary, which had in the previous year been reorganized and removed from New Haven to New York, was a task which appealed strongly to him and upon which he spent much thought and energy. It was while he was straining every nerve to secure the endowment of the general institution that the whole American Church was startled by the proposition of Bishop Chase to found in Ohio a Theological School for the training of young men missionaries in the West. Consternation succeeded excitement when the stalwart Western Apostle unfolded his design of proceeding to England to solicit money from the members of the Mother Church to carry out his design. His "Letter of Explanation" to his brothers in the Episcopate was received with indignation and incredulity. Only two, the Bishop of North Carolina, Dr. Ravenscroft, and of South Carolina, Dr. Bowen, gave him the slightest sympathy or approbation.

Bishop Hobart absorbed in the plans for the General Theological Seminary viewed Bishop Chase's scheme as not only chimerical but as disloyal to the Church. He, by pen and personal interviews, impressed his convictions upon the Bishops and others so that instead of acquiescence and God speed when the Bishop of Ohio came East to sail for England, there was opposition, anger, and ill will. It is not to be wondered that, already in ill health, Bishop Hobart broke down under these accumulated worries and anxieties. By the advice of his friends he made a brief trip into Canada, hoping to find there rest and a restoration to health.[1]

1. For a full account of this period of the life of Bishop Hobart, the reader is referred to Volume III. of Dix's History of Trinity Parish.

The Bishop's reply to Judge Jay's second letter was prepared while the arrangements for his journey were being made. Under the circumstances, it occasions no surprise that it is both severe and sarcastic. He felt the full weight of responsibility for the well being of the Church in his Diocese. He was anxious that no one should have any excuse for not upholding the institutions which were the bulwarks of Apostolic Faith and Order.

He begins in his direct and forcible way:

"Sir,

"I was right in my estimate of your character, that to appear before the public in *propria persona*, as the assailant of 'your Bishop,' under the title of 'A Churchman of the Diocess of New-York,' would afford you no small gratification.

"Delicacy seems to require, that addressing your Bishop (addressing him as you have done), you should have continued your assumed character. The temptation, however, was too strong to be resisted; and Corrector enjoys what doubtless you consider the high honour of addressing himself to 'William Jay.'

"In respect to your first Letter to Bishop Hobart, you observed that you were under 'no obligation to attach your name to it.' Undoubtedly, Sir; and, acting on your own very correct maxims, you must excuse me, if I do not think proper to satisfy you as to the person who addresses you under the title which I have assumed.

"As your second Letter to Bishop Hobart is a reply to the pamphlet under the signature of 'Corrector,' I hope that you will not accuse me of officiousness or vanity in answering it. This would have been done at an earlier period; for really, Sir, you must pardon me for saying that there is something which urges me to have done as soon as possible with such an antagonist as yourself; but your Letter, which was announced in the public prints on the 15th inst. was not seen by me immediately on its publication; and circumstances beyond my control have prevented an earlier attention to it.

"Falling short in none of the characteristics of your former Letter, while it leaves untouched, confessedly untouched, all the main points in my Letter to which you relate to the general question, it abounds in charges against 'your Bishop,' as opposite to

truth in matter, as they are violations, in temper and in language, of delicacy and decorum.

"I mean to fix this characteristic on your present Letter as fully as I did those which I set forth as marking your first.

"You attempt to defend your Letter from the charges of misrepresentation, indelicacy, disingenuousness, ungentlemanly and unchristian spirit and language; those of fallacies, rhapsodies, and ostentation, including the principal points of the main question between us, you pass over. And could I be assured that our readers would take the trouble of reviewing the various parts of your first Letter on which these charges are founded, and the proofs of them in mine to you, I might be saved the necessity of a single remark. I am confident, however, that they will not take the trouble, and I must therefore briefly notice the defence which you make.

"I reserve to the conclusion of my Letter animadversions on the charges of misrepresentation, obloquy, personal enmity, and others, which, in very mild and respectful language you liberally pour upon 'your Bishop,' as the supposed author of Corrector.

"Your Letter (I observed) commenced with the misrepresentation, that, in the Address of Bishop Hobart 'the conduct of Governor Jay and General Clarkson is represented as erroneous in principle, and injurious in its tendency to that Church which, it is admitted, they adorn; that the Bishops have betrayed their sacred trust; and that a host of laymen, whose talents, piety, and rank, reflect lustre on our Church, are sapping her foundations, and violating theid duty as Christians, and as Churchmen.'"

"*Corrector*" answers the reply of "*A Churchman,*" now revealed as William Jay, that there is no such passage in his "*Letter,*" by saying that these assertions do occur "not indeed in the same sentence but in three consecutive ones." He did his opponent no injustice, for he quoted in a part of his "*Letter*" the whole passage in which they were found detached from each other. He then takes up the charge of artfully representing Bishop Hobart as claiming that Bishop White concurred with him when that prelate was a friend of Bible Societies.

He then proceeds:

"But, Sir, you attempted to fix on Bishop Hobart the dishonourable imputation of thus wilfully misrepresenting Bishop White, in the hope that he (Bishop Hobart) would escape detec-

tion. 'Happily (you said) the copy from which you (Bishop Hobart) quote is not the only one which has reached New York."[1] You now admit, that before your Letter containing this imputation went to press, you knew it was *false*. You knew that the Address of Bishop White had been published in the Christian Journal, and you admit that your offensive 'expression conveys an idea which the publication in the Journal certainly rebuts,'[2] and this imputation on Bishop Hobart of wilful misrepresentation, in the cowardly hope of escaping detection—an imputation, which if true, would blast his reputation, and which *you knew, as to the evidence of his hope of escaping detection, to be false*—you speak of as only *'an error.'* 'The propriety of expunging this expression,' conveying a slander of Bishop Hobart, 'did not occur to you.'[3] You took the pains to correct, in a printed errata, the error of calling Dr. Feltus the Rector of St. Michael's instead of St. Stephen's, but it never occurred to you to retract an aspersion of Bishop Hobart's character; and, for aught we know, if Corrector had not exposed it it would have remained unretracted. Strange want, I may surely say, in this case, of sensibility to the sacredness of character, of moral perception, of moral feeling, and of moral honour. Sir, men of delicate and high and honourable minds, who personally know Bishop Hobart, were alarmed at your plausible and bold imputation, which fixed on him a conduct by which he would justly forfeit their esteem and confidence. What then must be the opinion of him formed by those who know him but by your representations and who credit them?

"You defend yourself from the charge of misrepresenting the cause of Bishop White's remarks by imputing them to a particular occurrence, when he presented them as 'matured by the long experience of his ministry,' by alleging that the two were not incompatible. True: but it happens that Bishop White did allege the latter circumstance; and you assigned the former, and took no notice of the latter.

"Your defence from the charge of having asserted that Bishop Hobart had attacked Bible Societies, meaning by attack 'an unprovoked and unnecessary and violent attempt to injure those institutions,' rests on your denial of this meaning of the term.

1. Letter, p. 15.
2. Ibid., pp. 6, 15.
3. Ibid., p. 15.

I dare say you think you have a right to give a definition of words different from their general acceptance, but it will be kind in this case to give, to the public, notice of the change.

"You deny having accused Bishop Hobart of being opposed to the distribution of the Bible.[1] Most extraordinary. I open your first Letter to him, and the first two lines are the following: 'However much as a Christian I may deplore the opposition of my Bishop to the distribution of the uncommented Scriptures.'"

A denial of the charges of "disparagement of the Sacred Volume," the Roman Catholic error of the inefficiency of the Holy Scriptures as a rule of faith, and that "the Liturgy constitutes the Church," is briefly made. "Corrector" shows that Judge Jay cannot prove his assertions. He treats more fully the conjunction of Bishop Hobart, the Pope, Mr. Cobbett and the Devil as opponents of Bible Societies.

He defends Mr. Norris from this attack of "A Churchman" at great length. He mentions the benevolent and useful life of the Rector of Hackney as a sufficient refutation of the epithet which had been applied to him.

He expressed his strong conviction of the falsity of the charges made by Mr. Norris against Bible Societies and the essential weakness of the allegations against Mr. Norris.

"Are these then the supports of your plea of justification in applying to a clergyman, in reference even to his writings, the epithet 'blackguard'? But though you now retract, yet in your letter you did apply this epithet unreservedly and unrestrictedly to Mr. Norris personally. Individuals in your confidence have also been in the habit of denouncing Mr. Norris in terms not very dissimilar. You fortify yourself indeed by the language of the editors of a dissenting Review (conclusive authority doubtless with the 'Churchman of the Diocese of New York'), who insinuates that Mr. Norris is not a gentleman: and by the authority of the Bishop of St. David's, who does not, however, as you assert, style Mr. Norris 'a calumniator,' but speaks of 'the calumnies' in a work of Mr. Norris respecting the Church members of the Bible Society. This work I have in my possession; and I am really at a loss to see in it any thing which justifies the epithet of the Bishop of St. David's. For myself, I will not believe, even

1. Letter, p. 16.

on the authority of a dissenting Review, the Bishop of St. David's, and William Jay, that a clergyman, the friend and confidant of many of the dignified clergy of the Church of England, an active member of its great national societies, an associate, on the recent lamented occasion of the death of the Bishop of Calcutta with the heads of the Church and other distinguished persons, in a committee on behalf of the Societies for Propagating the Gospel and Promoting Christian Knowledge, for erecting a monument to his memory, publishes 'calumnies,' 'is no gentleman,' and 'a blackguard.' "[1]

"Corrector" takes up the new charge of opposition to Bible Societies.

He reiterates much which he had already written in his first Letter, and claims that the Bishop rightfully warned Episcopalians of the danger of associating with other Christian bodies in general Societies.

He considers the assertion of "A Churchman" that Bishop Hobart became virtually the accuser of the three presbyters in the city of New York who were members of Bible Societies, and says:

"Addressing Bishop Hobart, you here observe, 'you solemnly declared in your Charge, that Bible Societies have a tendency to lessen the zeal of Episcopalians in favour of the distinguishing principles of their Church.' You say to him, 'it is all-important to such of your clergy as have incurred the responsibility of joining Bible Societies, to prove that their zeal has not been paralyzed.' Why all-important, unless Bishop Hobart, in making

1. "One of the committee with whom Mr. Norris is associated is Lord Kenyon, who lately presided at the anniversary in commemoration of Mr. Pitt; and another is Joshua Watson, Esqr., the gentleman who purchased a building in London, formerly an episcopal palace, and at his own expense fitted it up as a church, and presented it to the National Education Society, as a chapel for the use of the scholars of the Central School. As another proof also of the estimation in which Mr. Norris is held, I mention, on good authority, that a lady, desirous of contributing 100 l. sterling to the American Episcopal Church, has requested Mr. Norris to dispose of this sum towards this object; and he has authorized Bishop Hobart to draw upon him for it, to be appropriated as he, Bishop Hobart, may think proper. It will be recollected Mr. Norris has authorized Bishop Hobart to draw on him, as his own contribution, for 100 l. sterling for the Theological Seminary."

this declaration, had impeached their zeal? Still more explicitly, this impeachment of their zeal by Bishop Hobart, is the 'blow aimed at them,' which you state 'the defence of their own characters rendered necessary' that they should 'ward off.' You then introduce as persons thus assailed the three Episcopal Rectors in this city who have joined Bible Societies. And with this passage staring you in the face, will it be believed that you have had the hardihood to assert, that you never even insinuated that Bishop Hobart had impeached the zeal and fidelity of three of his Presbyters. Yes — this is your remark: 'Well indeed, Sir, may you (Bishop Hobart) ask what is my proof of your having made those charges and insinuations?' Charges and insinuations which I never imputed to you. You go on, insulting your Bishop — 'and which (charges and insinuations) when I wrote my Letter I had no idea your own sense of propriety would suffer you to make. I did not then believe, Sir, that you would descend from your elevated station to become the accuser of your presbyters, or, that you whose duty it is to pronounce sentence, would condescend to frame the indictment.'[1]

"Wonderfully severe and appropriate and correct you no doubt thought was this passage when you penned it; and yet it happens (though this, when you wish to assail 'your Bishop,' is a matter of little moment) that the pert and insulting charge in this passage is utterly false. Admitting Bishop Hobart to be the author of the Letter to you signed Corrector, where has he become the accuser of three of his presbyters? Will you pretend that he states any thing exceptionable concerning the Rectors of Christ Church and St. Stephen's? And as to the Rector of St. George's, does an individual become the accuser of another when he merely states acknowledged, notorious facts concerning him? Is it not a fact that the Rector of St. George's wrote the letter to the chairman of a committee of the Auxiliary New York Bible and Common Prayer Book Society? Is it not a fact that he has no connection with the Sunday School Society of his own Church, and is the president of one consisting of all denominations? Is it not a fact that in his lecture room, or society room (I know not the name which it bears), he mutilates the Liturgy,

1. Letter, p. 12.

and uses extempore prayers? Is it not a fact that prayer meetings of a certain description are held in his congregation, with his approbation and countenance? You cannot be ignorant that the Rector of St. George's deems these facts to be highly honourable to him. Has his Bishop then become his accuser in publicly stating them, admitting he has done so? Accusation and a consequent 'indictment' imply (I speak with great deference to you, Sir) the charge, with a view to punishment, of an offence not acknowledged or not proved. But the facts to which you allude are acknowledged—they are the subjects of boasting with the Rector of St. George's.

"And were they stated in the spirit of wanton crimination? Recollect, Sir, you made insinuations relative to the conduct of the 'young gentlemen' who are managers of the Auxiliary New York Bible and Common Prayer Book Society, which rendered the publication of the letter of the Rector of St. George's a measure of explanation and of self-defence. Recollect, you adduced the subject of Sunday Schools as an evidence of the zeal of the Rector of St. George's for the 'distinguishing principles' of the Church. Recollect, you not only stated circumstances in his congregation which you considered demonstrative of this zeal, but entered into an indelicate and indecorous comparison of his pretensions with those of the Rector and Assistant Ministers of Trinity Church, in order to prove the superior zeal of the former, and by inference to convict the Rector, your Bishop, 'of being a faithless shepherd.' And because facts were stated questioning your claim for the Rector of St. George's, not merely to zeal, but to superior zeal for the distinguishing principles of the Church, have you the hardihood (pardon me for using this word again; but really, when I think of you, certain terms force themselves upon my mind), in a style which, used by a superior to an inferior, would be considered as pert and insulting—have you the hardihood to say to your Bishop—'I had no idea your own sense of propriety would ever permit you to make' these charges and insinuations — 'I did not believe, Sir, that you would descend from your elevated station to become the accuser of your presbyters or that you, whose duty it is to pronounce sentence, would condescend to frame the indictment.' "[1]

1. Pages 18-20.

In a vein of sarcasm he comments on the power and duties of the Bishop of New York. Far from being able "to reprove, rebuke, exhort," he must not even mention facts concerning any member of his spiritual flock, whether clerical or lay.

He disclaims any idea that he should be exempted from criticism of his public acts or utterances. He also denies that he had suggested the criticism of Bishop Griswold's address in "The Christian Journal."

"The publishers," he says, "are the Editors of the Journal, nor is Bishop Hobart responsible for its contents."

He considers the personalities complained of by "A Churchman," and says that those indulged in by most gentlemen are much greater. He only spoke of him in his public character as an official opponent for many years of his Bishop.

After some pleasantary as to the sudden attack of modesty on the part of "A Churchman," and again assuring him that the Bishop had no personal feeling against him, he thus concludes:

"On the supposition that Bishop Hobart is the writer of the Letter I addressed to you, you are pleased, doubtless in a very forebearing manner, gently to remark, 'The overbearing and assuming affectation of ascendancy, which is displayed in your pamphlet, is of too little importance to excite particular attention; nor does it appear to me necessary to expatiate on the ebullitions of fermenting passions with which I have been assailed. That this effervescence may soon subside, and be succeeded by an holy composure and tranquillity becoming your profession and your office, is the wish of,' &c.

"Without choosing to satisfy you whether you are correct in your supposition, as on your own principle, there is no obligation on me to do so, I yet deem myself warranted in saying, that if Bishop Hobart feels that kind of arrogant and unauthorized and revengeful ascendency which you are free to impute to him, he must indeed be as entirely destitute of the Christian temper as you consider him. No, Sir; he probably does feel an ascendency—but it is that ascendency which the Gospel, moderating and regulating, but not destroying those strong feelings of nature that are safeguards of reputation, and the aids of virtue, admits and sanctions—the ascendency which an individual long, perseveringly, unjustly, wantonly, bitterly, and he may say cruelly, assailed (for your representations of him often made,

and most extensively and industriously circulated, if believed, would render him not merely unworthy of confidence, but deserving of contempt and opprobrium), feels over his prostrate and mortified, but he fears, unhumbled and inveterate assailant.

"I really wish you well; and cannot, therefore, refrain from concluding as before, with my advice — Yield to the wise and modest impulse which as your friend, I wish had come sooner, and which renders you averse to appear before the public— Withdraw from the 'arena.'

"CORRECTOR.

"New York, July 30th, 1823."[1]

The full title of this pamphlet is: "A Reply to a Letter addressed to the Right Rev. Bishop Hobart by Wiliam Jay, in a letter to that gentleman. By Corrector. New York: Printed by T. & J. Swords, No. 99 Pearl Street. 1823."

That this "Letter" should be answered was inevitable. The heat of midsummer was not propitious for careful writing, and also, let us hope that Judge Jay, knowing the very precarious state of health of Bishop Hobart refrained from troubling him with controversial matters. But when the cooler days of September had come, when he knew that the Bishop had partially recovered and was making preparations for a voyage to Europe, he then wrote his third Letter.

It is of the same character as his other productions. He reiterates his former allegations and censures and is even more indignant in his arraignment of Mr. Norris and his allusions to the Bishop are even less decorous.

In his opening paragraphs he accuses Bishop Hobart in this impassioned manner:

"Right Reverend Sir:

"After having observed your various and unceasing attacks upon Bible Societies, and that your hostility to them had become so virulent as to prompt you to republish a malignant and scurrilous libel against them, it appeared to me proper to submit to the consideration of the public a vindication of these institutions from your attacks.

"It was to have been expected that you would either in your

1. Pages 21-26.

name have justified these attacks, or else have suffered some friend to have performed the task for you. You did neither.

"You published an anonymous pamphlet in which there were but few traces of that meekness, candour, and charity which ought to distinguish a Right Reverend 'Corrector.' In this pamphlet you thought it admissible to substitute crimination for justification, and railing for argument. Having reason to believe that I was the writer of the Churchman's Letter, you attempted to defend yourself by attacking me, and for this purpose descended to the use of invectives and expressions which good manners and Christian charity equally forbid."

Mr. Jay then quotes from the Reply, the comments made by the Bishop on the subscription of one hundred and fifty dollars sent from Rye for the Domestic and Foreign Missionary Society.

He thus proceeds: "You tell me in your last letter that all this 'discipline' is intended for my good. It may not, Sir, be useless to ask your own conscience *by what spirit* this discipline was dictated.

"Again, Sir, knowing that the Bedford congregation were erecting a parsonage, and that their Rector had solicited subscriptions to it in New-York, you proceed to censure them for permitting him to do so.[1]

"And what argument in justification of your attacks upon Bible Societies do you draw from the conduct of this congregation?

"Three individuals of the Bedford congregation had, it seems, contributed $150 to the Episcopal Domestic and Foreign Missionary Society.

"In your last pamphlet you venture to assert, that '*individuals* or congregations who can thus liberally contribute to *foreign* purposes ought to furnish their clergyman with a parsonage house without calling for aid upon the citizens of New York.' What, Sir, has this assertion to do with your attacks upon Bible Societies? And whence do you derive a right to determine what subscriptions to a Missionary Society renders it incumbent on the subscribers to build a parsonage house? You assert in un-

1. "As the author was not one of these contributors this public allusion to them is peculiarly wanton and unprovoked."

qualified language that I and those whom I influence, or by whom I am influenced, 'either neglect or do not fully provide for (our) own household,' and to render the insult more pointed, you add, 'the *fact*, Sir, is so.' And what apology does our neglect of our household afford for your hostility to Bible Societies? You appear to have guessed that the 'three individuals' to whom you alluded had not been liberal in their subscriptions to the house in question, and their connection with me probably urged you to hazard conjecture for truth. As it may be supposed that insinuations thus made and reiterated by a *Bishop* cannot be groundless, I am contstrained to observe that before the appearance of your first pamphlet these individuals had engaged to pay upwards of $600 towards the building of this very house.

"Your first pamphlet not having invalidated either the facts or the arguments contained in the Churchman's Letter, I did not deem it necessary to defend them in Reply. Your vague and insulting epithets I treated with the contempt they merited, but it was a duty I owed to myself to expose the falsity of your quotations, and to refute such of your charges as impeached my candour and veracity. Conscious of my own rectitude I openly avowed myself the author of the Churchman's Letter and as openly defended it.

"As *you* had brought me, as you declared, before the public in *propria persona* it became necessary to address my reply personally to yourself. It is singular that you have thought proper not only again to assail me under the signature of 'Corrector,' but even to intimate that it was without sufficient authority that I had ascribed that signature to you.

"You tell me 'You must excuse me if I do not think proper to *satisfy* you, *as to the person* who addresses you under the title I have assumed.' Your refusal to satisfy me implies that I had *curiosity* to be satisfied. You allude to the manner in which I speak of my Bishop 'as the supposed author of "Corrector,"' thus signifying that I only *supposed* you to be the author.

"The annexed documents will convince you, Sir, that when I addressed you as the author of 'Corrector' I had no curiosity on the subject to be satisfied, and that it was not on supposition that I ventured to assert a fact so interesting to your reputation."

Mr. Jay gives in a note a certificate from his publisher, Mr. John P. Haven, declaring that Mr. Floyd Smith had told Mr. F.

W. Porter and himself "that he knew that Bishop Hobart was the author, and now felt himself at liberty to say so, having understood from Mr. Stanford that the Bishop had no objection to its being known that he was the author." A second statement from Mr. John Nitchie, Agent of the Bible Society, details the purchase by him of the pamphlet of "Corrector," and mentions the inquiry he made of Mr. Stanford as to its authorship, and the declaration by that gentleman, "O yes, it is the Bishop," and adding, "the Bishop is not a man who does a thing in secret, and is unwilling to avow it openly."

In continuing his Reply the writer says: "You, Sir, who have now personally assailed me in two pamphlets, distinguished alike by the coarseness of their invectives and the wantonness of their insults, complain of the *style* in which I address 'my Bishop.' You seem to forget, Sir, that when you laid aside your mitre, and your lawn and assaulted me in the character of an anonymous pamphleteer and stooped to personal abuse, you virtually *waived your rank;* and that the degree of deference with which I am now bound to treat you must be measured only by the respect I owe myself. In what style I ought to address 'my Bishop' who calls his opponent 'a spouter in ecclesiastical conventions,' arraigns him before the public for his vanity, loads him with insulting epithets; and regardless of the respect due to *age* or *sex,* in no unintelligible language accuses his dearest and nearest connections of parsimony; and positively asserts that they 'neglect or do not provide for their own household.'

"In your first pamphlet you pretended that this violation of all the courtesies of controversy was rendered necessary 'by the *wanton* attack made on Bishop Hobart's official principles and conduct.' That in the defence of the Bible Society I attacked your '*official* principle and conduct' is true. I had a right to do so. In this country no man can claim for his official principles and conduct an exemption from criticism. Three times had you in your official capacity appeared before the public as an opposer of Bible Societies. You had addressed a Pastoral Letter to the Laity of the diocess, condemning Bible Societies: you had inserted in the newspapers an address to Episcopalians, urging them not to join the American Bible Society. You had delivered and published an address to a Bible and Prayer Book Society in which you again condemned Bible Societies. Your opinions

were known. Your advice had been given and was not forgotten. No duty demanded a fresh attack; but hostilities must not cease; and for a *fourth* time you appear the official assailant of Bible Societies, in your recent address to the convention.

"In your anxiety to crush these institutions you seem to have lost sight of the respect due to your Right Reverend Brethren, you knew that the House of Bishops had officially recommended these Societies, you knew that numbers of our Bishops were their active supporters; and that not one of them beside yourself had ever published a word against them. But, indifferent to the advice of your brethren, and spurning their example, you have now for years waged an unrelenting war against institutions which have committed no other offence than giving to the poor and destitute that Gospel of which you are a preacher, and which our maker intended as a revelation of his will to your fellow men.

"Nearly simultaneous with your last attack you caused to be republished one of the most abusive and outrageous libels on Bible Societies that ever issued from the English, or disgraced the American press. Soon after the republication of the letter to Lord Liverpool, the Secretary of the American Bible Society, in a public address, made a brief allusion to the opponents of Bible Societies; 'whether infidels or blinded Christians.' Extracts from this address including the expression quoted, were inserted in one of the newspapers by its editor.[1]

"You, Sir, who have just been occupied in ushering into public notice a pamphlet in which the members of Bible Societies were compared to the German illuminati and the Societies accused of causing 'female demoralization.' You, Sir, found your sensibilities excessively shocked by the expressions of the Reverend Secretary. Your late address had been listened to by the assembled clergy and delegates from the diocess: by a standing recommendation of the convention it was to be read from every Episcopal pulpit in the State of New-York, and it was to be inserted in the printed journals of the Convention, and sent to every congregation. Not satisfied with the publicity thus to be given to your testimony against Bible Societies, you now

1. The New-York Daily Advertiser, edited by T. Dwight, Esq.

resolved to make a newspaper the medium of proclaiming it to the whole community.

"You addressed a letter to the editor who had published the extracts already mentioned requesting him to insert in his paper a large portion of your late address, together with the expression which had offended you. It was intended that the language of the presbyter should place in bold and graceful relief the humility and moderation of the diocesan. The editor consented to comply with your request, but informed you that he should disclose your *name*, and make his own remarks.

"These unpleasant and unexpected conditions were rejected on your part, and a long written negotiation ensued. The editor asserts, that for the purpose of removing all his objections, you offered to *pay* for your communication as an advertisement. The negotiation, although protracted, proved fruitless, and you had recourse to another paper.[1]

"In the Evening Post, of 1st February, your communication appeared under the signature of 'a subscriber.' It contained an extract from Dr. Milnor's address, with the words 'infidels or blinded Christians' in italics, and then a large portion of your address relating to Bible Societies, in order, as you observed, that Bishop Hobart's 'views on the subject may be seen at once, and the light in which *he* regards those Christians who conscientiously differ from him in opinion.' No allusion was made to the German 'illuminati' or to 'female demoralization.' To the extract from your address was appended a list of Bishops who do and who do not belong to the British and Foreign Bible Society, and you concluded as follows: 'It will be seen from the highly exalted names mentioned in the above note with what propriety the Rev. Dr. Milnor could apply the phrase 'infidels or blinded Christians' to all who do not countenance the Bible Societies as conducted by him and those who act with him. It *certainly appears* that a *majority* of the American Bishops and forty-five out of fifty-five in England, Ireland and Scotland are of this number.' "

The writer says, how can four be a *majority* of nine? for when the letter was published there were nine Bishops in the American Church, of which he claims Bishops White, Griswold, Moore,

1. Judge Jay in a note says that he has taken his facts from a letter of Mr. Dwight in the Evening Post of February, 1823.

Kemp, and Chase as members of Bible Societies. Of the remaining four Bishops, Hobart, Bowen, Brownell and Croes, the Bishop of New York, says the Judge, "is the only one who has to my knowledge ever published a syllable against these societies."

The author then proceeds: "And now, Sir, let me ask you, did your 'official principles and conduct' afford no provocation to the Episcopal members of Bible Societies; or had your conduct been so mild and forbearing as to render any animadversion upon it 'wanton' and unprovoked? Did duty require you to hazard the peace and unity of the Church by such reiterated and violent attacks upon institutions, embracing so many of your Right Reverend Brethren, and sanctioned as they have been by the official and unanimous vote of the House of Bishops?

"Did conscience bid you to republish foreign libels against them? Did your consecration vows command you to chaffer with printers of newspapers, to publish your address against them; and was it an Episcopal duty to rebuke, as you have done in the columns of a public journal, the language of one of your presbyters while you shrank from the responsibility of the act? and does your sacred office authorize you to do all this, and yet does it exempt your 'official principles and conduct' from free and merited animadversion?

"If such, Sir, be your opinion of the prerogatives attached to the mitre, you forget the age and country in which you live.

"My first letter to you, Sir, under the signature of 'A Churchman' was personally respectful. I questioned the soundness of your arguments but not the sincerity with which they were urged. I condemned the policy of your conduct, but not the motives from which it proceeded. You reply in a manner as equally remote from the good breeding of a gentleman, as it was from the meekness and humility becoming a Christian Bishop. I repelled your assaults upon my reputation, but left your argument unanswered. Here the controversy might have dropped; but you have seen fit to continue it, and have again assailed me with as much bitterness and violence as ever; your last pamphlet has made it incumbent on me a second time to expose your misstatements and to justify my own assertions and language.

"I have indeed 'the hardihood' to deny, that I accused you of

having made in your address, any insinuations in particular against the 'three rectors' in New York, who belong to the Bible Society. The reasons I assigned for alluding to these gentlemen, and which you prudently omit to quote, prove that I was not defending them against *personal* accusations.

"To disprove your theory of the paralyzing influence of Bible Societies upon the zeal of Episcopalians, I said: 'Suffer me to offer the three Episcopalian Rectors in this city, who are connected with the American Bible Society, as representatives of their associates throughout the Diocese. The influence of this institution is weakening, the zeal of Episcopalians has in this city had a fair and thorough experiment. It is here that it is carrying on its operations in all their imposing grandeur and magnificence; here are held the monthly meetings of its managers, including its clerical members; and here are celebrated its anniversaries at which the three clergymen referred to have mingled their notes of gratulation and encouragement with those of their fellow Christians. If the zeal of these gentlemen has passed unhurt through the fiery trial, — nay, if it still be as active and ardent as that of any of their brethren, then surely, Sir, your fears are groundless, and you will be almost tempted to welcome the Society as an Auxiliary to the Church.'

"You affect, Sir, to treat with levity the exposure I made of your false quotations from my letter; and assert that 'it is mere subterfuge to complain,' and privately declare that I have not *attempted* to prove that you have misrepresented me by your mode of quoting my language. Have you forgotten, Sir, that I not only *attempted*, but I did prove that your readers would from your distorted quotations, 'naturally regard me as guilty of an impudent and profligate falsehood.'"

Judge Jay then considers the assertion of Bishop Hobart that "A Churchman" insinuated that the Bishop wished to withhold the address from the public and charges him with misrepresentation, when in fact it had been published in the Christian Journal.

The writer expresses regret that he did not know this when the Letter was written.

He considers the Bishop's treatment of his remark upon the meaning of Bishop White's address, and complains that the

Bishop by interpolation makes the passage mean the exact contrary of his understanding of it.

After considering the perversion of his meaning by the Bishop of a sentence in which he speaks of the Bishop as opposed to "the distribution of the uncommented scriptures," and the inference of Bishop Hobart that "A Churchman" accused him of maintaining the Roman Catholic error of impugning the sufficiency of the Scriptures as a rule of faith, Judge Jay asserts that Bishop Hobart has not found in the Churchman's Letter "one falsehood or even one mistake," and that Bishop Hobart had tacitly or expressly admitted "every fact contained in this Letter;" he thus continues:

"I do not, Sir, because I have spoken the truth, profess to be a pure and perfect man. Such a profession belongs not to me, but to him who after being involved in a bitter and personal quarrel with several of his reverend brethren, a quarrel in which to use his own language, 'congregations which were ever peaceable were thrown into confusion, and a church which once boasted of being at unity in herself (was) rent by discord, and her honours laid in the dust,' could exclaim in the conclusion of his printed defence, 'in nought have I offended.'[1]

"You think I have strange ideas of the powers of 'my Bishop,' and remind me that an Apostolic Bishop was commanded 'to reprove, rebuke, exhort with all authority.'[2]

"You seem, Sir, altogether to have forgotten that an Apostolic Bishop was commanded to 'reprove, rebuke, exhort with all *long suffering.*'

"I must be permitted, Sir, to question whether St. Paul intended

1. The reference is to the Controversy excited by the pamphlet of the Rev. Cave Jones, a colleague of Dr. Hobart in Trinity Church, "A Solemn Appeal to the Church" (New York, 1811), in which he accused Dr. Hobart of intolenance and ambition. Judge Jay's allusion is to "A Statement addressed to Episcopalians of the State of New York relative to some recent events in the Protestant Episcopal Church in the said State." (New York, 1812.)—A. L.

2. There is no such text. The Bishop has confounded 2 Tim. iv. 2 with Titus ii. 15. The passages are: "Preach the Word; be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine." 2 S. Timothy iv. 2.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." S. Titus ii. 15.

that Titus should exercise his '*authority*' in rebuking his presbyters in anonymous pamphlets; or Timothy, 'his long suffering,' in passionate invectives against the luckless layman who should incur his displeasure by vindicating the opinions of the other Bishops of the Church."

He notes that the Bishop joins Dr. Milnor with himself in both his pamphlets as the objects of bitter invective. While Dr. Milnor is abundantly able to defend himself, 'it is, however, with no small gratification, that I recollect, that the faults that you impute to Dr. Milnor are similar in their nature to those which you once alleged against a former presbyter of this diocese, on whose head you were soon after called to assist in placing the mitre."

Judge Jay then warns the Bishop that he will add but little to his cause by indiscriminately defending Mr. Norris.

He alludes to the Bishop's rejection of the editors of the Eclectic Review as competent judges of the qualifications of a gentleman because they were not members of the Church of England, and "a prelate of that Church ceases to be a credible witness the moment he testifies against Mr. Norris."

He continues: "I intimated that the author of the letter to Lord Liverpool was a blackguard, and appealed to that letter in justification of the epithet. To prove the injustice of my language you tell me of the Lords and Bishops with whom he associates, and is it impossible for a man who keeps such company to write an indecent book? Has no clergyman of the Church of England, who has been honoured with the society of a bishop ever disgraced his calling?

"Why did an inspired Apostle remind us that evil communications corrupt good manners, if those whose manners are good are never exposed to such communications? When was the defence of a libeller ever before vested upon the number and rank of his associates? It may be very true, that Mr. Norris has a large fortune—that he has paid you the compliment of placing £100 sterling at your disposal—that an author to whom he had been a 'munificent patron,' has dedicated a book to him—nay, even that he has served on a committee with Lord Kenyon, the very nobleman who presided at the dinner, 'in commemoration of Mr. Pitt,' and yet all this has just as much to do with the character of his pamphlet, as the Bedford parsonage has with the question about Bible Societies. While I protest against your

attempt to prove the decency of Mr. Norris' writing by such testimony as this, I most cheerfully acquiesce in an appeal to his pages."

He then fully enters into the examination of Mr. Norris's "comparison of the Bible Society with the illuminati," and his other objections to such a society. He gives an account of the German illuminati and their mysteries and dwells upon the alleged corruption of women and children which was a part of their plan.

In the course of his discussion Judge Jay says:

"Mr. Norris's atrocious insinuations against the females who belong to the Bible Societies excite, Sir, in your breast no indignation. You think his idle tales unsupported by proof, of ladies 'invading,' as you term it, 'the privacy and sanctity of the domestic household, and in the *absence* of its head or guardian, operating upon *children* and *servants* to draw from them contributions and support to Bible Societies,' afford 'some cause for strong expressions.' That is they afford 'some cause' for declaring that the Bible Society 'by trepanning ladies into their assemblies to be the auditors of its *seductive* and *inflammatory* harangues' has '*corrupted* a generation for its own purposes.'

"Some cause for the vile slander that 'the progress of female *demoralization* among that portion of the sex which has fallen a *prey* to Bible Society beguilements, may be traced by *any one* who has the *daily registers* of the period within his reach, and sufficient command of time for the investigation!' In other words that the 'demoralization of the female members of Bible Societies is so open and notorious that it may be learned by *any one* who examines the daily newspapers and other chronicles of the times!

"And you, Sir, pour upon me the vials of wrath for hinting that this man is a blackguard. Had I applied to him an epithet, involving deeper moral guilt than want of decency I should have done him no injustice. If Mr. Norris's assertions respecting the females who belong to the English Bible Societies be *true*, it is then for the police to suppress the New-York Ladies' Bible Society, for it is formed upon the English model. It is then for the gentlemen of New-York to rescue their mothers, their wives and their daughters from its corrupting influence before the daily registers also proclaim *their* 'demoralization.'

"But where, Sir, does Mr. Norris find a warrant for this abominable slander? He does not even allude to one solitary female whose morals have been contaminated by Bible Societies. Again then, Sir, I will ask, is it for the man who has caused such slanders to be republished; is it for him I say to complain of the 'ungentlemanly and unchristian style' of my letter? I will even ask is it for a Bishop who publishes and excuses such libels upon institutions patronized by numbers of his right reverend brethren, is it for him to rebuke one of his presbyters in the public newspapers, for regarding as 'blinded' those Christians who oppose the union of their fellow Christians for the sole purpose of making known the records of their common salvation?"

He then cites largely from Mr. Norris's "Practical Exposition of the Tendency and Proceeding of the British and Foreign Bible Society," a previous work, to justify the opinion of the Bishop of St. David's, that it was full of "calumnies."

He quotes a passage from the Pastoral Letter of the House of Bishops in 1814, to which he had already in his first Letter called the Bishop's attention; congratulating "all the members of our Church" upon the formation and work of the British and Foreign Bible Society.

"*We should conceive ourselves wanting on this occasion to the high duties of our stations were we to neglect to bear our testimony* in favour of this energetic effort for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally for the carrying into effect of those gracious promises of heaven which will not have been accomplished until 'the knowledge of the Lord shall cover the earth as the waters cover the sea.'"[1]

He dwells upon the Bishop's disavowal of any agreement with the sentiments of the paragraph upon Bible Societies while agreeing to the issue of the Pastoral, and says, "Your inconsistency in *agreeing* to a letter containing this high encomium upon Bible Societies, and in suffering it to go forth to the world with your sanction, and in speaking of it afterwards not as the act of him who drafted it, but of 'the Bishops in their capacity as the spiritual guardians of the Church,' had not been alluded to by me, and

1. A copy of this Pastoral Letter will be found in Bowen's Reprint of the Journal of the General Convention, 1785-1814 (Philadelphia, 1817), pp. 369-381. The passage quoted by Judge Jay is on p. 380.

you owe its exposure to your own indiscretion. It seems your *moderation* induced you to assent to the declaration that you would conceive yourself wanting to the high duties of your station were you to neglect to bear your testimony in favour of an effort which you have since represented in a pastoral letter of your own, as hazardous to 'our apostolic ministry and primitive and evangelical worship.' An effort which you stigmatize as separating the Word and the Church of God! It was *moderation* which led you to congratulate 'all the members of our Church' on the extension of institutions which the very next year you advised your people not to countenance! It is, Sir, to be regretted that you have not exercised your moderation on various other occasions when it might have been displayed at a less costly sacrifice of duty and opinion. I will not now dwell on the utter and merited contempt to which these pastoral letters must be reduced, so soon as it shall be understood that our Bishops make in them assertions which they do not believe, and offer advice which they themselves are the first to disregard.

"You, I suspect, Sir, are the only Bishop who would make such an avowal. It is with pleasure I perceive in the late pastoral letter no disposition on the part of our Bishops to recant or explain away the opinion they have formerly expressed."

He alludes to the Bishop's apparent desire to issue his pamphlet before the meeting of the General Convention in May, 1823. Assuming that each Bishop had received a copy, he makes the allegation that the passage of the Pastoral in which opinions expressed in previous pastorals are declared to be held "in the same grade of importance," should thus be interpreted: "The *present* Bishops, acting in their corporate capacity, thus assume the responsibiilty of all the former pastoral letters, and sanction the opinions expressed in them. Hence the subject of Bible societies which in 1814 was a point so interesting to 'our communion' as to afford cause for congratulation to 'all members of our Church,' is in 1823 regarded by the House of Bishops 'in the same grade of importance,' and the letter of 1814 is a *record* of the sentiments on this subject which they are *still* desirous of sustaining. In defending Bible societies I am therefore defending the official and reiterated recommendation and opinion of the Bishops of my Church. I am acting with the approbation of

those friends whose opinions I most venerate and I am obeying the dictates of my own conscience.

"You, Sir, have accused me of fanaticism. Be it so. I have no desire to disclaim a fanaticism which I have in common with the greatest, and wisest and best of men.

"Such a fanaticism I have no ambition to exchange for that cold-blooded scepticism which pronounces in the language of your friend, Mr. Norris, that no other issue is to be expected from the exertions of Bible societies than '*that righteousness of life shall also be cast away, and the utmost licentiousness, both in opinion and practice be established.*'"

"I am, Right Reverend Sir,

"Your Humble servant,

"William Jay."

Bedford, 12th September, 1823.

To this Letter is added an appendix of six pages in which classified extracts from Mr. Norris's "Letter to Lord Liverpool" are given.

The full title is: "A Reply to a Second Letter to the Author from the Right Rev. Bishop Hobart with remarks on his hostility to Bible Societies and his mode of defending it; and also on his vindication of the Rev. Mr. Norris's late Pamphlet. By William Jay. New-York: Published by John P. Raven, Theological Bookseller, No. 182 Broadway. D. Fanshaw, Printer, 1 Murray Street. 1823." 8vo. pp. 32.

It was only two days before he sailed that Bishop Hobart in a "Note" answered Judge Jay.

He begins with ironic dignity. The mingled sarcasm and argument make this closing pamphlet of the controversy worth careful attention after eighty-five years of unlimited supplies of the Holy Scriptures by many Bible Societies and at a time when the Bible as the Word of God is both assailed and defended.

You reiterate the assertion, that I "have stooped to personal abuse." It is sufficient for me again to reply, "that your private character stands unimpeached by me." Your public character only as "a Churchman of the Diocese of New York," in which character you assailed "your Bishop," has been the subject of my animadversions. And your public character, as illustrative of

the motives which prompted your attack upon Bishop Hobart, and of the credit to be given to your representations, it was my duty to criticise.

On this point I have nothing to retract, and can give you no consolation.

For I do not hesitate to assert, that of the numerous Clergy and Laity who have witnessed your conduct in the various Ecclesiastical Conventions which you have attended, there are not half a dozen who would hesitate to assert that it was characterized by "pertness, boldness, and dogmatism." I have charity enough for you to believe, that you do not know yourself, and certainly I have no reason to hope that I shall be able to force this knowledge upon you.

In your second Letter you asserted that I "had dragged before the public your family and your congregation." To which I replied by the inquiry, "Have I said anything of them untrue or improper to be said?" I have said, and still say, that as far as the Journals of the Convention are evidence, they have not contributed to the spiritual wants of their destitute brethren in this Diocese, but that as soon as Missionary exertions are contemplated out of the Diocese, they liberally contributed. Could I suppose you would misconstrue me as insinuating that other than Episcopal exertions were meant, when the Episcopal Domestic and Foreign Missionary Society was mentioned a few pages before? I alluded also to the fact of contributions being solicited in New York for aid in building their Rector a parsonage house. And this statement you think was indelicate and wanton. Recollect, Sir, your Diocesan was accused by you of passing only "a freezing recommendation" on the Domestic and Foreign Missionary Society of the Episcopal Church. And it was proper, therefore, to show that you and those whom you influence, or by whom you are influenced, while you are distinguished for liberality abroad, either neglect, or do not fully provide for your own household. The fact, Sir, is so. For I do contend that individuals or congregations who can thus liberally contribute to foreign purposes, ought to furnish their Clergyman with a parsonage house, without calling for aid on the citizens of New York, subject as they are to applications from all quarters, and for all purposes.

That individuals, or a congregation who do not furnish their

Minister with a parsonage, but send him soliciting elsewhere, do not fully provide for their own household, is too plain to need proof. This was the whole extent of my declaration. And yet, advancing further in bold and wanton assertion you charge me, that "regardless of age and sex, I have accused, in no unintelligible language, your dearest and nearest connections of parsimony.[1] And you do this in the face of a sentence that must have met your eye on the very page which you say contains this charge, and in which I speak of the "well known pious liberality of your family";[2] in the very face of a sentence on the preceding page, in which I speak of the "many virtues of this family as standing in no need of eulogium from me."

In page 8, alluding to Bishop Hobart's Address to the Convention, in which he briefly noticed the principles that he thought should regulate the Churchmen with respect to Bible Societies, you observe, "No duty demanded a fresh attack; but hostilities must not cease; and for a fourth time you appeared the official assailant of Bible Societies in your recent Address to the Convention." Do you forget, Sir, that after years of silence on this subject, on the part of Bishop Hobart, the President of the American Bible Society thought fit to assert "in no unintelligible language" that the opponents of Bible Societies were "opposed to the distribution of the Scriptures, and would be found fighting against God." Do you forget that this Address preceded the republication of Norris's pamphlet, and the delivery of Bishop Hobart's Address. And must a Christian Bishop be denounced because in an official address acknowledged by you to be "free from offensive personalities" he presumed to defend himself from the charge of being "opposed to the distribution of the Scriptures, and fighting against God."

On this point you continue to misrepresent Bishop Hobart. He is not opposed to the distribution of the uncommented Scriptures, but to the mode of distributing by Societies which he thinks in their organization and proceedings are in many respects objectionable, and particularly as they have no regard in either their organization or their proceedings to the divinely constituted body of Christ, to the Christian Church in its doctrines, ministry, or worship.

1. Page 7.
2. Second Letter of Corrector, p. 23, note.

Your introduction[1] of scenes long since past away, in which you speak of "him who was involved in a bitter and personal quarrel with several of his reverend brethren." lets out, I fear, the real secret of that continued opposition to your Diocesan, which you mask under zeal for Bible Societies.

You reiterate your accusation of inconsistency against Bishop Hobart for assenting to a Pastoral Letter containing an approbation of Bible Societies, and adduce a recent testimony of the Bishops of the importance of the sentiment contained in their former Pastoral Letter, as evidence of the entire assent of every Bishop, to every part of these documents. Let me inquire—Have you never given your assent to measures, and to laws in which there were some features which you deemed objectionable?

In that part of my last Letter, which you are pleased to term a vindication of Mr. Norris, I had asserted that "he conveyed the opinion that Bible Societies used the same arts to accomplish their purposes which the illuminati had successfully employed. And he is not deficient in the statement of facts to support his assertion." In this sentence I do not advance the opinion that Mr. Norris's statement of facts prove his assertion. I only say he is not deficient in the statement of facts to support it, expressing no opinion as to whether this statement is conclusive to the purpose for which it is adduced. Yet you tell me "your declaration is in substance, that the facts adduced by Mr. Norris prove that Bible Societies use the same insidious means and contrivances as the illuminati had successfully employed." And addressing me very solemnly, you proceed. "Here, Sir, I join issue with you, and be assured you have a deep interest in the result. You have voluntarily assumed the responsibility of a most odious and calumnious assertion. You, a minister of the Lord Jesus Christ, accuse associations formed for the express purpose of spreading the Gospel of your Master—associations embracing numerous Bishops and Clergymen of the parent Church, and officially commended by the Bishops of our own—you accuse these associations of using the same arts as were employed by a vile conspiracy of jacobins and infidels." What must we think of the consistency of the Churchman, and the honesty of the man who would found a charge of this description against his Bishop, on a glaring perversion of his language?

1. Page 16.

You assert that I "accuse you of fanaticism." Sir, I denominated an opinion which you held fanatical, but I disavow the general imputation to you of fanaticism.

In your first Letter you had, without any qualification styled Mr. Norris "a blackguard." And now you think he deserves "an epithet, involving deeper moral guilt than want of decency."[1] Perverting his remarks, and applying them where he certainly never intended to apply them to Female Bible Societies in this country, you speak of his "atrocious insinuations," of "his abominable slanders." In all this, you identify Bishop Hobart with Mr. Norris; and complete the climax of your imputations by that of "cold-blooded scepticism."[2] Sir, you speak of your measuring your deference to Bishop Hobart only by the respect you owe yourself.[3] Sorry I am (for though you will not believe it, I am not hostile to you in your private capacity) that you should estimate yourself so low—very low. But after the specimen which I have given you of the spirit and language of your Letter, shall I be censured for the declaration, that any further correspondence with "William Jay" is forbidden by self-respect, by a regard to public decency, and by the higher considerations of Christian duty? CORRECTOR.

New York, 22 Sept., 1823.

1. Page 21.
2. Page 26.
3. Page 7.

CHAPTER X.

CONTENTS.

Ill health of Bishop Hobart — His Departure for Europe — Address from the N. Y. Auxiliary Society on this Occasion — Annual Meeting of the Bible and Common Prayer Book Society of the Central Part of the State, September 24, 1823 — Sermon by the Rev. Lucius Smith — Report of the Eighth Annual Meeting of the New York Auxiliary Society, January 26, 1824 — Prosperity of the Society — Address by the Rev. Cornelius R. Duffie — Fourteenth Annual Report of the N. Y. B. & C. P. B. Society — Report of the September 22, 1824 — Letter from the Rev. H. Anthon to Bishop Hobart — Address to Episcopalians in the U. S. from the Board of Managers of the N. Y. Auxiliary Society, November, 1824 — Ninth Annual Meeting of the N. Y. Auxiliary Society — Its Report — Fifteenth Annual Report of the N. Y. B. & C. P. B. Society, 1825 — Sixteenth Annual Meeting and Report, 1826 — Eleventh Annual Meeting and Report of the Auxiliary Society, 1826 — Distribution of the Prayer Book in the Navy — First Arrangement for Public Worship on a Man of War Made — Services Held on the "Ontario" — On the "Cyane" — The "Erie" and The "Constitution" — Correction of Plates to Bring the Bible and Prayer Book up to the Standard Versions — Death of Mr. Gulian Ludlow.

THE summer of 1823 found Bishop Hobart in a wretched state of health. Few people nowadays realize the extent of the work which Bishop Hobart did for the Church in America. He was not only rector of the premier parish in the country, but practically, what we call to-day, a missionary Bishop not only over the whole of the State of New York, but for a time his Bishopric included the States of Connecticut and New Jersey, and owing to the fact that the "Western Reserve" had been settled by Connecticut Churchmen it was considered as an annex to Connecticut, and Bishop Hobart therefore had both Ohio and Michigan under his protection. The government of Trinity Parish was a difficult task in those days, the clergy of the Parish were brilliant and ambitious men, and with the exception of Dr. Berrian were jealous and suspicious of every act of their Rector. The finances of the Corporation were at low ebb, the calls on it for help were incessant. Congregations could

not differentiate between the position of Hobart as Rector and Bishop. As Rector it was his duty to conserve the interests of the funds of the Corporation, as Bishop he saw the imperious necessity of aiding the beginnings of parish work in the vast area under his rule. Then again, he was a man of strong convictions, and this involved him in many controversies at home and abroad, not the least annoying of which was the one over the formation of our Society. Never of a robust health, this constant strain told on him at last, and added to these mental anxieties were the physical discomforts of the long journeys, broken rest and unsuitable food. In the summer of 1823 the Bishop went with his friend Dr. Berrian to Canada, but a sharp attack of intermittent fever caused the curtailment of the trip. On his return to New York his friends insisted on his going to Europe, in the hopes that the long sea voyage and enforced rest would benefit him. He sailed for Liverpool, in the packet-ship *Meteor*, on Wednesday, September 24, 1823.

Many of the clergy and others accompanied him to the Narrows, addresses showing the respect and admiration in which he was held were presented to him from the clergy of the city, members of various societies, many of them not connected with the Church.

Among them was this affectionate address:

Tuesday evening, September 23, 1823.

The members of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society being assembled for the transaction of the ordinary concerns of the Society, and aware of your intended departure for Europe tomorrow, most gladly avail themselves of the opportunity thus afforded to convey to you the renewed assurance of their respect and esteem both for your private and official character, and of the interest that they feel in common with their senior brethren of the Church, in the recovery of your health and your restoration to your family and friends and to the bosom of that portion of the Christian Church, whose affairs for a series of years you have conducted with such distinguished ability, assiduity and usefulness.

On an occasion which is to separate us for a considerable time from our diocesan whom we have been accustomed to revere

and to love, and whose counsel has been our guide in the affairs of those institutions of the Church in which we have had the honour and gratification of being early participants, we trust, we may without any violation of the high respect and deference we owe you, be permitted to express our emotions. To say that we feel an interest in the recovery of your health would be but a frigid and feeble expression of our feelings; be assured, Right Reverend and dear Sir, that we feel an interest beyond the power of expression, in all that concerns your personal comfort and happiness, as it regards yourself and your family and your character, dignity and usefulness in the Church.

Did time permit we could dwell with peculiar delight on the many and prominent traits of your private and official character which have attracted our attention and commanded our admiration and affection; but circumstanced as we are, we must forego this gratification, and beg your acceptance of this unpremeditated and spontaneous effusion of our feelings. Commending you to the merciful care and guidance of the great Head of the Church throughout all the perils of your journey, and most earnestly invoking the choicest blessings upon you, we have the honour to be your devoted and affectionate friends.

Signed, &c., &c.[1]

On the day of the Bishop's departure there was being held the annual meeting of the organization in which he had always taken a great interest and to which he gave the promise of a small endowment under certain conditions.

The third anniversary of the Bible and Common Prayer Book Society of the central part of the State was held on September 24, 1823, in St. Paul's Church, Oxford, Chenango County. A sermon was preached by the Rev. Lucius Smith, of St. James' Church, Batavia. It reported that the constitution had been printed and three hundred copies circulated in "the different counties composing our union."

Thirty-eight Bibles and four hundred and twenty-four Prayer Books have been distributed. The total number of volumes distributed since the organization of the Society in July, 1821, had been eleven hundred and sixty-two.

The efforts of the Society were being exerted to obtain a

1. The Christian Journal, October, 1823. Volume VII. No. 10.

grant of five hundred dollars promised by the Bishop on condition that a similar amount be raised by the Society. For this purpose the Society had engaged an agent to solicit subscriptions.[1]

It was under happier auspices that the members of the Auxiliary Society assembled for the annual meeting in 1824. Even the condensed record in the minutes does not repress the note of exultant gratitude.

The Eighth Annual Meeting of the "Auxiliary New York Bible and Common Prayer Book Society" was held in St. Paul's Chapel, on Monday, January 26th, 1824, at 7 o'clock, P. M., William E. Dunscomb, Esq., senior Vice President, in the Chair, and Charles Keeler, Secretary.

The Eighth Annual Report of the Board of Managers was read by Mr. Floyd Smith, whereupon the following resolution, offered by the Rev. Benjamin T. Onderdonk, was unanimously adopted:

Resolved, That the Society accept, with high approbation, the Report of the Board of Managers, which contains a gratifying exhibition of the improved condition of the institution, and of the motives that should animate its members and friends to continue to it their patronage and influence.

On motion of the Rev. Jonathan M. Wainwright, D.D., Resolved, That the Society present to the Board of Managers their cordial thanks for the prudence, zeal and perseverance with which they have discharged their duties; and unite with them in imploring for the institution the continuance of the blessings of a gracious Providence.

On motion of the Rev. Henry J. Feltus, D.D,. Resolved, That the Society feel more and more deeply impressed with the importance of the objects for which they have been associated; and that they will, under the Divine blessing, continue to prosecute them with unabating diligence.

On motion of Mr. Floyd Smith, Resolved, That the Report just read, and the proceedings of this meeting, be published under the direction of the Board of Managers.

The Society then proceeded to the election of a Board of

1. For the report in full, see the Christian Journal, November, 1823. Volume VII. No. 11.

Managers for the ensuing year, when the following gentlemen were declared to be duly elected, viz:

William E. Dunscomb, President.[1]
J. Smyth Rogers, M.D., 1st Vice President.
John Watts, Jun., M.D., 2nd Vice President.
John J. Lambert, 3rd Vice President.
Charles W. Sandford, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.
Thomas N. Stanford, Agent.

Managers:—Luther Bradish, Richard Oakley, Henry Barclay, Charles Nichols, J. Lawrence Moore, Henry Bicker, William H. Harrison, D. A. Cushman, Peter Kean, Benjamin M. Brown, Charles N. S. Rowland, John W. Kearney, Cornelius S. Bartow, Charles Anthon, Robert Hyslop, William Beach Lawrence, Thomas T. Groshon, James F. Depeyster.

Eighth Annual Report.

The Board of Managers of the "Auxiliary New York Bible and Common Prayer Book Society" hail the return of another of its anniversaries with mingled feelings of delight and gratitude.

The portentous gloom which some time previous to the last anniversary overspread the Society has been dispelled. The influence of the prosperity which has been experienced during the past year, has calmed our fears, invigorated our hopes, animated our exertions, and, we trust, will continue to illumine our prospects of future usefulness.

How ardent our gratitude, how unfeigned our satisfaction, language would fail to express; and, we are persuaded, none can justly appreciate but those whom Providence has placed in situations of similar responsibility.

The important influence which either the prosperity or adversity of this Society exerts upon the great interests of our Church will ever be a consideration which will impart a thrill of joy or of anguish to our feelings, as either the one or the other may prevail.

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1. In the place of Henry Barclay, Esq., who declined a re-election.

On Sunday evening, the 9th of February last, after the customary arrangements for such an occasion, a sermon was preached in St. Paul's Chapel, for the benefit of the Society, by the Rev. George Upfold, M.D., Rector of St. Luke's Church. The cause of the Society was advocated by that reverend gentleman with an ability, eloquence, and zeal, as creditable to himself as it was substantially beneficial to the Society. The manly appeal was answered by a liberality which added to our funds the sum of $279.12. Fifty dollars of which was in a single bill, accompanied by a note from the generous donor, stating that it was for the "permanent fund." It was immediately deposited in the Savings Bank to the credit of that fund.

Having thus auspiciously commenced the eighth year of the Society's existence, the Board determined that no effort on their part should be wanted to give it the full benefit of the favourable impression made upon the public mind. For this purpose the Board divided itself into several committees, to procure new annual and life subscribers. This measure resulted in the acquisition of a considerable number of annual subscribers, and several gentlemen evinced their friendship by becoming life subscribers.

The Treasurer, in his report to the Board, stated that he had carefully examined his books and found there was an amount of $482 due to the Society from its subscribers, which had been accumulating for the preceding four years. The experience of other Societies convinced him that this result was to be expected, without in the least degree, impeaching the fidelity of the several collectors employed, from the difficulty of finding the individual at home, and being obliged to make their returns within a prescribed time. Hence, he believed, that many of the subscribers were under the impression that they had never been called upon in the usual manner. To ascertain this fact, and to test their friendship to the Society, he proposed to the Board to authorize him to confine his efforts during the year to the collection of this amount. That authority was granted, and it is with great satisfaction we announce the success of the measures he put in operation; $243 of this sum was paid by the subscribers soon after his circular was received by them, and $47 of the balance has since been received through the agency of a collector, leaving the real balance of unpaid subscriptions, at the

close of 1822, of $192.50; and much of this amount is due from individuals who removed from the city.

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The Treasurer's account current exhibits an unexpended balance of $236.06. But this the Society is indebted to its publishers for 1,000 copies of the Prayer Book, 270 copies of which remain unappropriated in the depository. When these books shall have been paid for, there will be a balance of $63.94 due the Treasurer.

The "permanent fund" has been augmented from $425 to $652.13, which includes the amount of interest due thereon up to this time; $600 of this fund is out at interest at 7 per cent. per annum, payable quarterly. The principal is secured by bond and mortgage. The balance is also out at interest at 6 per cent. per annum, in perfectly safe hands.

On the subject of our distributions, we cannot better express ourselves than in the language of our Agent, in his Annual Report to the Board: "The gratuitous distributions during the past year amount to 500 Bibles and 1,750 Prayer Books. And the sales for the same period amount to 2,500 Prayer Books; these, added to the former sales and gratuitous distributions, form a total of 3,619 Bibles, and 23,092 Prayer Books, or 26,711 volumes, which have issued from our depository since the formation of the Society in 1816."

Our stereotype plates for the Book of Common Prayer have been carefully read and compared with the standard copy set forth by the recent General Convention, agreeably to an order of the Board of Managers.[1]

The address before the Society in Grace Church was made by one who had been a founder and supporter of the Society, and taking holy orders late in life gave his life and fortune to the erection of St. Thomas's Church. We give the salient parts:

If I were rising at this time in behalf of an institution, new, untried, and even doubtful as to its practical operation, the acknowledged merits of the object which the managers of this

1. The Eighth Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. and J. Swords, No 99 Pearl Street. 1824.

Society propose, would induce me to solicit for their enterprise the means of a fair and satisfactory experiment.

If I were addressing myself to an assembly of whose disposition and intention in relation to that object I was ignorant, or unassured, your very presence would be deemed to speak your approbation, and would give me hope of favour and success. But when I present to you an institution whose character and plans may now be read, not in its promise but in its history—the pledge of whose future usefulness is to be found in the faithful and successful application of all the means with which it has been heretofore intrusted—I feel that there is little for me to do, but to refer you to the pages which unfold their annual proceedings, and to stir up your minds, by way of remembrance, in order to win your kindness and to ensure your aid.

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My brethren, I present to you an institution dear to the Church we love; pledged to the sacred interests of our religion; publicly honoured in the recorded votes of the Conventions of other States, for the public advantage it has wrought; often commended for its efficiency and usefulness in our own diocese, in the addresses of our reverend and beloved Bishop (whom we pray God to defend, and preserve, and prosper)—an institution blessed with the benediction of many congregations which it has aided to build up—held in grateful remembrance by thousands to whom it has given the word of life, and the knowledge of Christ's kingdom upon earth; an institution, in fine, which we all are bound to regard with affection for what it already has done, and to pray for and to sustain in its future efforts, since in its support and advancement many of those for whom the Saviour shed his blood, are deeply, and it may be, everlastingly, interested.

Prospering this Society you extend the interests of humanity, of morals, and of the Church of God—you aid the Missionary Fund by relieving it of all demands excepting for the personal maintenance of those who, in obedience to their Lord, go forth to preach the Gospel, and to publish peace; and it is a consideration which I am sure you will not overlook, that while you promote the welfare of this Society you also cherish the efforts of a zealous laity, whose time, and talents, and active exertions, are cheerfully devoted to the interests of religion, and whose spirit and influence are most beneficially felt in all those

other institutions of our Church, which hold out the promise of increasing prosperity to the cause of God and his truth.

It is delightful to know that this year it addresses to you no longer the language of despair. It tells you that "the portentous gloom has been dispelled." It comes before you in the flush of success, and its Managers speak of liberal and bountiful patronage. In their name I thank you—in their name, and in the name of all whom you have blessed, and may He who overlooks not any deed of kindness and of charity grant you your reward.

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My brethren, what awful mysteries are yet before us! what scenes of glory, or what depths of suffering hang upon this little probation!

Is it not worth all our best exertions to place before our fellow men their responsibility and their danger—their duties and their destinies? Are we thus engaged in taking part with God? Are we prospering his cause in the world? Are we aiding in the extension of his kingdom—in making known the sanctions of his word—and in beating down the empire of sin and death?

Do you think we can ever be required to do too much for a cause which involves, as well the eternal interests of men, as the honour and glory of God? There have been those who have devoted to it all their substance and all their efforts—all the powers of their bodies and all the energies of their minds. There have been men who for the cause of God ventured even their lives, and have not shrunk from the rack, nor from the sword, from the cross nor from the flame.

To such instances of self devotion we are not called; but need I remind you that all we have is from God, and therefore that our wealth, our talents, our influence, our example, are all due to the promotion of his glory, and the spreading of his religion among men.

But what is the amount of all that *we* have ever yet done for God? Have we, indeed, ever made any sacrifices for Christ worthy of his love, or proportioned to our obligation. Custom, and the opinion of the world, have fixed very low the contribution, and the exertion, and the influence, which it may creditably suffice to give to the service of the Lord. But what says the warm devotion of pious gratitude, contemplating the sacrifice of Christ and the hopes of Heaven? What says the colder calcu-

lation of reason, comparing our offerings to God with our offerings to pride, and to passion, and to the world? What judgment will God himself pass upon their sufficiency?

Ah! my brethren, there are many who have never made any real sacrifices for Christ, who are not rendering to his cause equivalent for the benefits they are continually receiving at his hands.

The day is coming which will pass upon their neglect; and how should they listen with alarm to the declaration of their Saviour, "he that is not with me is against me."

Let us be found on the side of Christ—let us have our fate linked with the destinies of goodness and of truth—let us ensure to ourselves the reward of those who are "workers together with God."

An opportunity to aid his cause is now before us. Let us present to it a ready and a liberal offering. Let the high sanctions we have considered—let the hopes and the fears which have been presented to our view—let our love to God, and our love to man, have their full influence in determining us to prosper this and every other institution which is devoted to the spreading of the truths which the Gospel makes known.[1]

The following is the report read at the annual meeting of 1824 as printed in The Christian Journal:

Fourteenth Annual Report.

During the fifteenth year of the operations of the New York Bible and Common Prayer Book Society the Board of Managers have been enabled, by divine blessing, to distribute gratuitously 246 Bibles and 492 Prayer Books. Two hundred and thirty octavo Prayer Books have been drawn for, by the members on the terms of the Society. An aggregate of 968 volumes, therefore, has been issued from our depository during the past year. The grand aggregate of issues since the formation of the Society has been 11,678 Bibles, New Testaments and Books of Common Prayer, by far the greater part of them distributed gratuitously.

1. An Address delivered before the Auxiliary New York Bible and Common Prayer Book Society, in Grace Church, New York, February 1. 1824, by Cornelius R. Duffie, A.M., late Vice-President of the Society. Published by Request of the Board of Managers. New York: Printed by T. and J. Swords, No. 29 Pearl Street. 1824.

The only receipt into the permanent fund during the past year has been a contribution of $15 for a life membership; making the present amount of the permanent fund $5,405.16. The receipts into the disposable fund have been $540.48, and the disbursements therefrom $460.01, leaving in the treasury a balance of $79.57.

There are remaining in the depository for gratuitous distribution, 61 Bibles and 176 Prayer Books, which it is expected will soon be distributed. The Board at its last meeting appropriated $500 for procuring Bibles and Common Prayer Books for distribution during the ensuing year.

Our operations have indeed been humble, but it is in his power to whom we look for a blessing to make them effectual to the most important results. We may hope that some whose attention has been arrested by the volumes we have circulated have been brought to a sense of the errors of their ways and turned from darkness to light; and some who were insensible to their obligation to enter into the state of covenant with God; appointed in the membership of his Church in which he is pleased to confer a title to the blessings of Christ's mediation have been induced no longer to delay thus to seek the Lord in the way in which he has promised to be found; that some, who, though united to the Church of Christ, yet destitute of the Spirit, and thus that of union with him by a true and living faith, whereby alone the privileges of his covenant can be secured, have been brought sincerely to cherish, and consistently to profess, that faith; that some, heretofore careless in the great duty of serving God in his house, and at his altar, have been induced to be so no more, and have found both improvement and delight in thus coming before his presence; that some distracted by the almost infinite variety of forms under which are assumed the holy epithets of the religion and Church of the Redeemer have found a refuge in the primitive and evangelical order and worship, which drawn from the Bible are so lucidly exhibited in the Book of Common Prayer; that some, carried away by the false doctrines which so lamentably prevail, and which acquire a fictitious value by pretended support from the inspired oracles, have been brought to the knowledge and profession of the true faith, by the understanding of those oracles, imparted by a sound and pure branch of that "Church of the Living God," which he has been pleased to constitute the pillar and ground of the truth.

By the grace of God we may humbly hope that some such good has attended our exertions. Let us pray that by the same grace we may continue the honoured instruments of promoting such good; and that to this end the means may be willingly and liberally supplied, and those who are intrusted with them be enabled to improve them faithfully and effectually.

In recommending our Society to continued and increased patronage, we feel honoured in presenting it, not as a principal institution, but as an auxiliary to one which has God himself for its Founder and Head, according fully to the evangelical doctrine, that the Church is the great Society to which the divine author of our religion has committed the momentous trust of preserving and disseminating his revealed truth and securing its practical influence in the world, we rejoice in that feature of our Society whereby it is in fact a part of the Church, recognizing her principles of unity in doctrine, ministry, sacraments and worship, and thus being her legitimate agent in prosecuting the great work for which she is chartered by God himself.

In strengthening therefore the hands and enlarging the usefulness of such institutions Christians manifest their attachment to that true Bible cause which embraces, in its primitive and evangelical purity, the religion of the Bible.

Thus, too, in accordance with the genuine principles of that religion, they contribute to preserve the unity, promote the prosperity, and enlarge the borders of that great divine institution, which preserves and disseminates the knowledge of Scriptural truth, and affords to man the appointed means of instruction, grace and salvation.

Signed by order of the Board.

THO. LYELL, Chairman.

Attested: BENJ. T. ONDERDONK, Sec'ry.

New York, Feb. 25, 1824.

On February 4, 1824, the sum of $500 was appropriated for the ensuing year for the purchase of Bibles and Prayer Books. On March 2nd, the Annual Meeting was held in Trinity Church, when the Fourteenth Annual Report was read and adopted and the following Managers elected:

Matthew Clarkson, Gulian Ludlow, John Onderdonk, Isaac Carow, John Slidell, Richard Whiley, Henry Rogers, Henry

McFarlan, George Dominick, Richard Platt. (Folio 112.)

The development of the work of the Society throughout the State cannot be fully traced, for only occasionally did they send any notice of it to the diocesan paper, The Christian Journal. In that same periodical will be found also the brief reports of many Prayer Book Societies in various parts of the United States. A condensed notice of the active Society in Central New York will be read with pleasure: The fourth anniversary of the Bible and Common Prayer Book Society of the central part of the State was held in Trinity Church, Utica, on Wednesday, September 22, 1824. It had distributed 28 Bibles and 358 Prayer Books, and sold, at moderate prices, 95 Prayer Books, a total of 481 volumes for the year. The effort to obtain $500 so as to secure an additional gift of that amount has resulted in a subscription of $485.93.

Judge Miller, of Utica, was re-elected President, Mr. Bostwick, 1st Vice President, the Rev. L. Bush, 2d Vice President, the Hon. N. Williams, Treasurer, and the Rev. Henry Anthon, Secretary.[1]

The rector of Trinity Church, Utica, and laymen in that congregation were the wise and active men who stimulated the zeal of others and by their example and influence made others as earnest and untiring as they were.

These letters of Mr. Anthon written to the Bishop in Europe show his method of strengthening the Society.

Utica, Sept. 28, 1824.

A considerable portion of my time this year has been occupied in soliciting subscriptions as the agent of the Bible & P. Book Society of the Central Part of this State with the view of securing the grant of $500, which you were so good as to assure us of previous to your departure. I accompany this with a newspaper which contains an account of our late anniversary & the Report of the Board of Managers. Subscriptions have been obtained to the amount of $465 (more that 2-3 of which have been paid), which with the sums already in the treasury will enable us to comply with the conditions of grant. . . . . H. Anthon.

1. For a full report see pp. 349, 350, The Christian Journal, November, 1824. Volume VIII. No. 11.

The Bible & Prayer Book Society of the Central part of the State will hold their annual meeting on the 24th at Oxford. Will it be in your power, Dear Sir, before the meeting to promise the Society through me, some aid for our permanent fund? I need not say how greatly such promise would encourage us. We have not been wanting in our exertions this year. We have distributed & sold 38 Bibles & 410 Prayer Books since our last anniversary, making in the whole nearly 1,200 volumes which we have distributed.

The Auxiliary in the fall of 1824, mindful of their duty in making the Bible and Prayer Book the companion and guide of every one, perceived that persons unwilling to receive the books as gifts were deterred from buying them owing to their high price.

The Board of Managers in their address set forth the aims of the Society with a direct simplicity which must have won many adherents to its cause.

Accompanying the address were specimen pages of the proposed cheaper editions of the Bible and Prayer Book.

ADDRESS.

The Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, deeply impressed with the importance of contributing to the more general diffusion of religious knowledge, have authorized the undersigned to call the attention of their fellow Episcopalians throughout the United States to the following address:

The Society is in possession of a set of stereotype plates for the Bible, of an uncommonly clear and beautiful type, which, although not large, is easily read by persons far advanced in life. It is also in possession of a set of plates for the Book of Common Prayer, from which large editions of that work have been printed, and distributed.

One of the objects intended to be accomplished by the purchase of these plates was, that the Society might become the source of supply, on favourable terms, to the reverend Clergy, influential and benevolent laymen, and to kindred institutions for the gratuitous distribution of Bibles and Books of Common Prayer. From the operation of causes which it is not now necessary to mention,

no very efficient effort has hitherto been made to accomplish its original views in relation to the Bible. In the opinion of the Board of Trustees, the time has arrived when such an effort may be made with a reasonable prospect of success; and that the circumstances of the Society will now warrant the attempt. A copy of the Bible, printed on good paper, lettered, and bound in sheep, with raised backs, can be furnished at 85 cents; and on inferior paper, unlettered, bound in sheep, with raised backs, at 80 cents. The Book of Common Prayer can be furnished at 30 cents per copy. This price, as it respects the Prayer Book, is at the prime cost; and as it respects the Bible, is at an advance barely sufficient to compensate for ordinary wear and tear of plates.

When Bible Societies were first instituted, the cheapest rate at which the Bible could be furnished was considered an object of primary importance, as producing the greatest amount of good by the use of limited means. But experience, it is believed, has fully demonstrated the impolicy and inutility of this plan. It is in accordance with a law of our nature, to undertake the perusal of a book (even if that book be the Bible) with more or less of indifference if it present to us an uninviting aspect, both in its internal and external appearance; while the opposite of this remark is found to be true, when we sit down to the perusal of a work, the paper, binding, and typographical execution of which is in good style, such a work will not only be read with greater avidity, but preserved with greater care; and has a specific value, independent of its contents, which the possessor fails not properly to estimate. Hence it is that the British and Foreign, and American Bible Societies, now issue, for gratuitous distribution, volumes much superior to many of those distributed in the infancy of Bible Institutions: and this Society, proceeding on the same principle, has printed and distributed a volume in all respects desirable.

The very extensive circulation which has been given to our Book of Common prayer has probably made you acquainted with its style of binding, &c., &c.; we forbear, therefore, any description of it.

Should you, or any of your friends, or any Society with which you may be connected, or any to which you may find it convenient to communicate the information herein contained, be disposed to order either Bibles or Prayer Books, or both, for gratui-

tous distribution, a line addressed to the Society's Agent, Mr. Thomas N. Stanford, No. 99 Pearl Street, will meet with prompt attention.

It might seem unnecessary, at this time of day, to urge on a Christian public the importance of an extensive circulation of the Bible and Book of Common Prayer—books which have guided the young, and solaced the aged, in generations that are passed, and will continue so to do in those that are to come. Next to the faithful labours of the Ministry, we consider the distribution of these Books as the most effectual means of circulating the truths of the Gospel; and even philanthropists, whose only object is the relief of human misery, will most effectually promote their end, by instilling that Christian hope, which tends to alleviate the many sorrows to which men are subjected. Impelled by the force of these considerations, the Board of Managers cannot resist making a forcible appeal to your benevolence on the present occasion; relying with the utmost confidence, that you are disposed to assist in the distribution of the Bible and Book of Common Prayer, and by so doing to promote an object calculated, under the blessing of God, not only to stem the torrent of vice, but to direct the penitent to the visible society and Church of God upon earth, where he cannot only receive the instruction of its Ministry, but also participate in those sacraments and ordinances by which it hath pleased God, in his infinite mercy, to carry on the operation of his grace. The penitent believer requires not only to be informed of divine truths, but also to be built up in his most holy faith, and, by the use of the means of grace, made meet for the inheritance of the saints in light, and therefore is it, that God has established a visible Church, and hath, in his holy Scriptures, commanded all men everywhere to enter the same; and therefore is it, that he hath instituted and ordained holy sacraments and ordinances as pledges of his love, and an order of men to administer the same. It is not only necessary that the humble penitent should know the truth, but also that he should become united to that visible society which has been emphatically called the pillar and ground of the truth. The position is practically, if not theoretically, admitted by all denominations of Christians; witness the vigorous and zealous exertions made by all in the cause of missions, whereby the great doctrines and truths of the Gospel are explained and enforced,

and its sacraments and ordinances administered to the people; and it is altogether in accordance with the injunction of our blessed Saviour to his apostles—"Go ye into all the world, teaching and baptizing in the name of the Father, the Son, and the Holy Ghost; and I will be with you always, even unto the end of the world." The faithful labours of a pious ministry, in teaching and administering the sacraments of the Church, are thus made the divinely constituted, and of course the most efficient means of diffusing religious knowledge, and of discountenancing and repressing erroneous views and opinions.

That branch of the visible Church to which we have the happiness to belong, is so blessed in its ministry, liturgy, sacraments, and ordinances, that it would seem an indispensable duty, not only to be instrumental in the distribution of the Bible, but also in extending the privileges which that primitive and Apostolic Church holds out to its members. It possesses a ministry whose validity is admitted; a liturgy chaste, fervent, and devout; and its views of Scripture doctrine are sober, rational, and consistent.

We have been occasionally accused of opposing what has been emphatically called the Bible cause, when all our labours and views have been directed to what we conceive the best and most judicious method of advancing that cause; for we conceive that, in every method for advancing God's cause, and in all societies instituted for the purpose, the Christian Church should not be thrown wholly out of view, but should be in some measure recognized, and the advantages of communion with it set forth and declared. The Bible cause, we conceive, cannot also be better promoted than by distributing, not only the Bible, but the Prayer Book; for the latter volume has approved itself to the understanding of all denominations, as a correct summary of Christian doctrine; and large portions of the Bible occupy its pages; so that the mere reader of the Prayer Book is instructed in Bible truths. But this is not all; the wide circulation of the Book of Common Prayer has established, and will tend to the establishment of a Church of God, in which the Bible is read to the people; and read to them, not only from the Bible itself, but also large portions of it from the Book of Common Prayer; and thus many who are destitute of the Bible, will still be enabled to hear its sacred truths. For it must be admitted, and we are free to acknowledge, that it is not the mere circulation of books printed and bound, by which the great cause is to be promoted—for we

lament that the Bible often remains a sealed book; but it is by the proper reception of the truth, and the most likely way of impressing it upon the heart. Should any opportunity present itself, in your vicinity, for the distribution of the Bible or Prayer Book, we solicit your speedy application to our Agent, so that the wants of all persons standing in need of this most important charity, may be readily supplied.

While the Board of Managers, in addition to their pecuniary aid and that of their patrons, are still willing to devote themselves, with renewed vigour, to the important objects of the Society, they feel confident that no support that you can render them will be withheld; and they have only now to make one more request, and it is made with no small degree of earnestness, that all those who shall interest themselves in their behalf, or who shall favour them with pecuniary support, would superadd thereto their fervent prayers, that the blessing of God may rest on their exertions and contributions.

We have the honour to be, very respectfully,

Your obedient servants,

Wm. E. Dunscomb.
Floyd Smith.
C. N. S. Rowland.[1]

The result of this appeal is given in this account of its meeting in January, 1825, and the full report then made.

The Ninth Annual Meeting of the Auxiliary New York Bible and Common Prayer Book Society was held in St. Paul's Chapel, on Tuesday, January 25th, 1825, at seven o'clock P. M., William E. Dunscomb, Esq., President of the Society, in the Chair, and Charles Keeler, Secretary.

The Ninth Annual Report of the Board of Managers was read by Mr. Floyd Smith; when the following resolutions were unanimously adopted:

On motion of the Rev. Benjamin T. Onderdonk, Resolved, that the Society accept with great satisfaction, the Report of the Board of Managers, which contains the gratifying intelligence of its continued prosperity.

1. An Address to Episcopalians in the United States from the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, on the subject of Distributing the Bible and Book of Common Prayer. November, 1824. New York: Printed by T. and J. Swords, No. 99 Pearl Street. 1824.

On motion of the Rev. William Richmond, Resolved, that the Society will continue to press forward in the good cause they have in hand, relying firmly on the Divine assistance, and the cordial and generous aid of their Christian brethren.

On motion of the Rev. Jonathan M. Wainwright, D.D., Resolved, that the thanks of this Society be presented to the Board of Managers, for the prudence and zeal with which they have conducted the affairs of the institution.

On motion of the Rev. John Sellon, Resolved, that the Annual Report, together with the proceedings of this meeting, be published, under the direction of the Board of Managers.

The Society then proceeded to elect a Board of Managers for the ensuing year; and the following gentlemen were declared by the inspectors to be duly elected, viz.—

William E. Dunscomb, President.
J. Smyth Rogers, M.D., 1st Vice President.
John Watts, Jun., M.D., 2nd Vice President.
John J. Lambert, 3rd Vice President.
Charles W. Sandford, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.
Thomas N. Stanford, Agent.

Managers:—Luther Bradish, J. Lawrence Moore, Henry Barclay, Henry Becker, Charles Nichols, D. A. Cushman, William H. Harison, Benjamin M. Brown, Peter Kean, John W. Kearney, C. N. S. Rowland, James F. Depeyster, Robert Hyslop, George Jones, Thomas T. Groshon, Philip Rhinelander, Jun., Richard Oakley, Andrew Hamersley, M.D.

Ninth Auxiliary Report.

Being well convinced that the *mere distribution* of volumes, however important in itself, can never be admitted as a sufficient test of the usefulness of this, or any similar institution, the Board have anxiously sought those modes of distribution which not only place them in the hands of the poor and destitute, but with the most certainty ensure their diligent perusal. For this purpose, when appropriations of books have been made for a particular congregation, or district of country, their distribution has been confided to the settled Clergyman, or Missionary, or to some judicious Layman, who was best acquainted with the circumstances of the individuals whose wants it was our intention

to supply; when to the seamen and mariners of our ships of war, or naval depots, to their chaplains; when to those of the merchant service, to the master or supercargo; when for indigent individuals generally, to our patrons and subscribers; and when to the wretched inmates of our prisons and hospitals, to the venerable and pious chaplain[1] of these institutions. And here it would be an act of injustice not to acknowledge the disinterestedness of this exemplary servant of the cross, who, although not an Episcopalian, has most cheerfully consented to become the almoner of our bounty among the various individuals who, from time to time, are the objects of his pastoral care. Thus, in all cases, we have steadily borne in mind the important distinction between the *mere issuing* of our volumes, and the religious and moral benefits to be derived from their diligent and faithful use. With this brief explanation of the views which have guided us in the discharge of a very essential part of our duty, we proceed to exhibit a detailed statement of our operations during the past year.

On Sunday evening, the first of February last, the annual address was delivered in Grace Church, by the Rev. Cornelius R. Duffie, Rector of St. Thomas's Church, and formerly Senior Vice President of the Society. It is due to our reverend friend and fellow labourer in this good cause, to take this occasion to state, that he was among the projectors of this Society, and has given it the aid of a uniform, enlightened, and efficient support, as one of its officers, until a short time previous to his ordination, when he resigned his station in our Board, which, by a provision of our act of incorporation, is required to be composed of laymen only. A new opportunity, however, was then afforded to him of manifesting his unabated interest in its affairs; and to us of at once evincing our sense of former services, and indulging the strongest feelings of personal attachment, by his acceptance of our unanimous invitation to deliver the eighth annual address.

The sudden and intense coldness of the night appointed for its delivery, occasioned a small audience; and this, added to the circumstances, that a collection had been that day made in Grace Church for its deservedly popular Charity School, as also in the Wall Street Church, on the same evening, for the benefit of the

1. The Rev. John Stanford.

Orphan Asylum, very materially disappointed the wishes and expectations we had formed.

The Board were not unmindful of their duty to take proper measures to increase the resources of the Society.

Almost at the very moment, however, when our plans, thus formed for augmenting the number of our annual and life subscribers were ready to be put in operation, the "House of Refuge," an object which enlisted the purest feelings which could influence the Christian, the philanthropist, and the real patriot, presented its claims to public patronage. The Board deeply regretted this unexpected collision, but they had progressed too far in their arrangements to recede, without the entire abandonment of all the pecuniary advantages which they had anticipated: and after due deliberation it was determined to proceed. The application, although not successful to the extent of our hopes, resulted in the addition of thirty-eight names to our annual subscription list.

The measures hitherto pursued by the Treasurer have imparted such a character of stability to our fiscal concerns as to preclude the fear of future embarrassment, so long as the same system is faithfully adhered to, and the Society enjoys a reasonable share of the bounty of its friends.

The sum of $791.61, including the balance of last year, and exclusive of the publication and sale, at prime cost, of 1,375 Prayer Books, have been received into the Treasury, to the credit of the disposable fund; and $822.26 have been expended in incidental expenses and the publication of books; leaving a balance due the Treasurer of $30.66.

By this statement, our patrons will perceive that our distributions have not only kept pace with our present means, but anticipated their future benefactions.

The "permanent fund" has been augmented, during the past year, from $652.13, to $777.67, by life subscriptions and the accumulation of interest. Of this sum $700 is out at interest at 7 per cent., payable quarterly; the balance is in private and safe hands, at 6 per cent. The amount of life subscriptions and interest is invested the day it is received, in such way as to entitle it to an interest of 6 per cent per annum.

The Society's means of gratuitous operation for the ensuing year will be the whole amount of subscriptions for the year 1824, which are now due and collectible; and the amount which may

be received when the Ninth Annual Address is delivered.

The Agent, in his annual report to the Board, has given such a minute and satisfactory account of his department, that we submit a summary of it for the gratification of our patrons.

Summary of the gratuitous distributions of the Auxiliary New York Bible and Common Prayer Book Society, from January 28th, 1824, to January 14th, 1825.

To whom delivered.	*Bibles.*	*P. B.*
To the Charity School of Grace Church, New York.		50
To the Sunday Schools in connection with the New York Protestant Episcopal Sunday School Society	22	119
To other Sunday Schools in the city and country...		54
To the Orphan Asylum, Alms House, Hospital, State Prison, &c., &c	12	104
To the crews of several ships	16	74
To Missionaries in the northern and western parts of the State		321
To clergymen residing in the States of Vermont, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Louisiana, Mississippi, and Territory of Michigan	10	284
To the clergy residing in this city	14	88
To the Rev. William A. Clark, for the use of "All Saints' Church," New York		50
To the Domestic and Foreign Missionary Society, an appropriation forwarded by direction of its Corresponding Secretary, to Green Bay, Michigan Territory		100
To a gentleman of New York, for distribution in New Orleans		30
Delivered to members and subscribers by orders from the Treasurer	29	64
To several laymen residing in New York, Pennsylvania, Ohio, Tennessee, and Kentucky, for distribution	10	109
To Emigrants going to Hayti	15	81
To Soldiers in Garrison at New York	3	13
	131	1541

Being a total of 131 Bibles, and 1,541 Prayer Books, gratuitously distributed; and sales have been effected to the number of 1,375 Prayer Books, to other Societies, and to clergymen and laymen. Total of sales and distributions during the present year, 131 Bibles, and 2,916 Prayer Books. Grand total of sales and distributions since the formation of the Society, in 1816, is 3,750 Bibles, and 26,008 Prayer Books, or 29,758 volumes.

THOMAS N. STANFORD, Agent.

New York, January 17th, 1825.

Our stereotype plates of both the Bible and Book of Common Prayer, have been ordered to be read and corrected by the Standard copy of the Bible and Prayer Book, recently adopted by the General Convention of our Church, the former of which was purchased by, and the latter presented to, the Board.

Near the close of this year, the Board gave authority to a committee, to transmit to the reverend clergy, influential laymen, and to institutions similar to our own, throughout the United States, an address on the subject of the distribution of the Bible and Book of Common Prayer, which will constitute a part of this report, in the form of an appendix. In anticipation of the increased demand which this measure is expected to produce, an edition of 1,000 copies of the Bible has been ordered to be printed from our plates, and the number of Prayer Books usually kept in our depository to be augmented. The Board indulge the hope, that in this way this Society will become more generally, than it has hitherto been, the source of supply to many similar, but less favourably circumstanced institutions, and to benevolent individuals throughout the country, who may purchase for gratuitous distribution, on more advantageous terms than they could otherwise enjoy.

The Board continue to receive the cordial acknowledgments of the Clergy, and particularly of those residing at a distance, for the good effected by the operations of this Society. And they think it not improper to mention one fact, which has been communicated to them, and which, in their judgment, furnishes a striking and practical commentary upon the peculiar adaptation of the Book of Common Prayer, as a book of devotion for general use. The reverend Chaplain of the Navy Yard, in this port, informs us that the seamen and mariners of our ships of

war, but few of whom have been accustomed to the services of our Church in early life, manifest a strong and general disposition to take with them a copy of that work; and have frequently expressed to him their sense of its value as a book of devotion and instruction. The same fact has heretofore been stated as it regards the seamen of the merchant service. To gratify this preference, as well as to contribute to the moral and spiritual improvement of this valuable, but hitherto much neglected portion of our fellow men, the Board have made frequent donations to the "Port Society" of this city, and to the Chaplains and other officers of the Navy, for the use of the seamen under their charge and authority.

We quote the language of the Rev. Dr. Miller in his recent and admirable lecture on the "utility and importance of creeds and confessions." And it must afford unfeigned satisfaction to Episcopalians, who have been so long subjected to popular opprobrium, and exposed themselves to denunciation, by adhering to, and advocating, "through good report and through evil report," those principles and peculiarities which distinguish them from other denominations, to listen to the commendatory language of a learned and pious divine of another communion; who, without doubt, like themselves, perceives, in the unchecked operation of the latitudinarian principles of the present day, the future prostration of all those characteristics which distinguish truth from error. These better views, which are now gaining ground, of the true nature of Christian charity (in opposition to that spurious liberality which would confound all just distinctions, and result in the ultimate abandonment of truth), furnish a new motive to Episcopalians to regard the apostolic injunction, to "hold fast the profession of their faith without wavering," and "to contend earnestly for that faith once delivered to the saints"; and, by their uniform support of this Society, to extend that system of faith, order of ministry, and mode of worship, which commend themselves to their reason, intelligence, and piety, as the most pure, primitive and apostolic. Thus doing, they will enjoy the rich reward of the approbation of their own conscience, and the blessing of the Divine Head of the Church.[1]

1. The Ninth Annual Report of the Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. and J. Swords, No. 99 Pearl Street. 1825.

The Annual Meeting of the New York Bible and Common Prayer Book Society was held March 1, 1825, when the Fifteenth Annual Report was read and approved and the following managers elected:

Matthew Clarkson, Gulian Ludlow, John Onderdonk, Isaac Carow, John Slidell, Richard Whiley, Henry Rogers, Henry McFarlan, George Dominick, Richard Platt. (Folio 117.)

The Board of Managers of the New York Bible and Common Prayer Book Society now respectfully present to their constituents their

Fifteenth Annual Report.

This they would do with a devout sense of gratitude to the Great Head of the Church, that they have been suffered to continue the instrument for contributing in part to the momentous objects for which that Church was constituted "the pillar and ground of the truth," and the great means of promoting the interests of the Gospel. The Board feels continually increasing confidence that institutions like theirs, held together by the truly evangelical bond of the principles and order of the purest sections of the Catholic Church, are the most legitimate and the most efficient means of spreading the knowledge and due influence of the religion of the Cross.

They rejoice in being engaged in that genuine Bible cause which consists in spreading that religion in its integrity and purity and in a way most consistent with them. That that religion is, in the present day, much misunderstood, is obvious to every one whose view of the spiritual character of the times is impartial, and formed under the proper influence of evangelical principles from causes which need not now be detailed, the indifference so natural to the carnal mind on the subject of religious faith and practice is gaining a fearful ascendency, and threatening almost the existence of that true Bible religion which God gave us for our best temporal and eternal interests, and the maintenance and promulgation of which he committed to his holy Church.

Good men, who although differing in their views of what is evangelical truth, yet agreeing that it is something definite, and not so variable as to be whatever human fancy may wish it, or so vague as to embrace theories of every fancy are becoming

more and more sensible, that as the Bible can, in fact, never go without accompanying comments and explanations; so care should be taken that these be such as only do justice to that sacred volume, and lead to a correct understanding of its contents. We rejoice in the conviction that our Society contributes to this end both by the principle on which it is organized and the mode of its operations.

It is identified with a sound branch of the Catholic Church, and thus has a direct tendency to preserve and strengthen that truly evangelical unity of spirit in the bond of peace, which is characterized by the faith of the Gospel and by the principles of ecclesiastical order which the Gospel prescribes.

The means we use to advance the cause of Christ are, first, the distribution of the Bible, the charter of our salvation, and the only genuine source of religious faith and duty; and in as much as the distribution of the Bible will in fact be always accompanied with efforts tending to a certain understanding of its contents, we wish to give a proper direction to this invaluable attendant on the circulation of the Scriptures, and this cannot be better done than by disseminating that volume next in value to the Bible which gives a faithful digest of its truths in creeds and articles of acknowledged evangelical purity; which contains a literal transcript of many of the most important portions of the Bible; which incorporates the Bible system of faith and practice, with offices of devotion, which for every qualification of evangelical worship, are unsurpassed in any language, which thus presents the religion of the Bible in a form the best calculated to arrest the attention, interest the feelings, and influence the heart and life; which exhibits the primitive and evangelical characteristics of that Church which God established for preserving and disseminating his true religion and to be the channel of his grace and mercy to a fallen world, and which has often been the successful incipient means of permanently establishing a branch of that Church, which lends to the great and precious truths of the Gospel the powerful and only truly effectual aid and support of perpetually presenting those truths before its members, by indispensably requiring of its ministers the constant performance of holy offices which enforce, in its fullness and purity, the truth as it is in Jesus. If any cause, surely that in which we are engaged is the Bible cause.

We would that we had to tell of greater efficiency in the prosecution of that cause. What we have been enabled to do we have done. God grant that it may be the means of encouragement to those who have means of increasing our usefulness, and whom we have a right to look to extend these means with a liberality proportioned to their ability, and to the excellence and vast importance of the cause!

Within the past year 184 Bibles and 388 Prayer Books have been gratuitously distributed, and 120 octavo Prayer Books have been given to members on the terms of the Society, making an aggregate distribution of 592 volumes: 123 Bibles and 361 Prayer Books are now in the Depository waiting suitable opportunities of being forwarded to the places for which they are designed. The aggregate of Bibles, New Testaments and Prayer Books distributed by this Society, principally gratuitously since its establishment in 1809, is 12,367.

The receipts into the Treasury during the past year included a balance of $79.57 at the last report, have been $573.20, all on account of the disposable funds. The expenses have been $400.95. There remains, of course, a balance of $172.25. The sum of $500 has been appropriated by the Board for the purchase of Bibles and Prayer Books during the year.

Our permanent fund amounts to $5,401.70. It will be perceived that this permanent fund is our principal dependence. Were the smallness of the receipts from subscribers owing entirely to this insensibility to this excellent charity on the part of the members of our Church in this city, we should indeed have reason to lament the decay of true love for the cause of Christ, and devotion to his interests. We have been, however, less solicitous on this subject on account of the truly laudable and eminently successful zeal of the Auxiliary Society, which was established in this city in the year 1816. It is devoted to the same good cause, and is pursuing it in the same scriptural way. We rejoice that it is so; and in order to avoid the inconvenience to both Societies of a public appeal in behalf of both, in the anniversary sermons, we have for several years waived that mode of increasing our funds in favour of the Auxiliary Society. It is the cause to which we are devoted, and we rejoice to see it flourish in our hands, and most heartily give God speed to that excellent sister institution. Our two subscription lists together

are not what should be expected in a city where the Episcopal communion ranks so high both in numbers and wealth.

We respectfully suggest it to the consciences of our brethren whether they are true to the interests of the Church, and to those of the Gospel of which she is the best friend, if such institutions are cramped in their usefulness for want of patronage which it is in their power to extend.

It appears by the ninth annual report of the Auxiliary Society, just published, that they had put into circulation during the preceding year, 131 Bibles and 2,916 Prayer Books, and 29.758 Bibles and Prayer Books since the establishment of the Society. There have heretofore been distributed by the two Societies in this city during the past year 3,739 Bibles and Prayer Books. And since the year 1809, 42,125 Bibles, New Testaments and Prayer Books. We are also happy to be assured of the cooperation of similar institutions in other parts of our diocese. Of these, however, the proceedings of but two have come within our knowledge during the past year, viz: those of the Bible and Common Prayer Book Society of Albany and its vicinity, which appears by the last report to have expended during the preceding year, in the objects of its establishment, $113.49; and those of the Bible and Common Prayer Book Society of the Central Part of the State of New York, which distributed during the year preceding its last annual meeting 481 Bibles and Prayer Books.

It would seem desirable that the Board of this Society should be regularly furnished with the reports of all sister institutions in this diocese. in order that there may thus be annually given a view of all that is done throughout the State for distributing the Bible and Book of Common Prayer. We would therefore respectfully solicit of the boards of managers of such institutions their cooperation to this end.

As far as our present means of information extend, we think it may be fairly computed that the aggregate of distribution during the past year by societies belonging to the Church in this State has been at least 4,500 copies of the Bible and Book of Common Prayer.

Although much more might have been expected, yet this is a refreshing and encouraging truth. It is much the custom to laud the religious aspect of the present times. We hope there is ground for it. We fear, however, that there is much to diminish the satisfaction of the true Christian, in the too prevalent char-

acter of the religion of the day. Much of self-will is mingled with it; much of disregard for order; much of indifference to faith; and much of that mere dissipation which runs after every novelty, and seeks rather the gratification of hearing, no matter what or whom, provided it pleases, than the more sober, more humbling, more self-trying, but vastly more edifying, adherence to that sound doctrine, to that use of those means of grace, and observance of those rules of unity and order which the Bible identifies with evangelical piety. The very professed religion then which appears to be now gaining ground requires the efforts of the friend of the Gospel for its purification from the unhallowed mixtures to which human frailty has subjected it, and, for its direction into the good old way, which the Gospel reveals as ordained and required by Almighty God. And they surely cannot prosecute this pious object in a mode more promising success than by extending the principles and enlarging the borders of that Church which makes more effectual provision than any other religious community for spreading the knowledge and securing the permanent and consistent reception of the genuine religion of the Bible. This is our object. It is not an object of sect, but one connected with the dearest interests of the Redeemer's cause. The friends of that cause we would ask to strengthen our hands and the hands of all with whom we have the honour of cooperating in this holy design. And the blessing of him whose cause it is we would humbly invoke, and ask our friends to unite with us in invoking, that we may be directed in all our doings with his most gracious favour and furthered with his continual help, that through our humble instrumentality that grace may more abound, whereby the Holy Scriptures which God has caused to be written for our learning, may be so read, marked, learned, and inwardly digested that the Church of the Bible and the divine principles and precepts which are committed to its care may be well known, and more widely extended, and produce in the hearts and lives of men their wonted renovating and sanctifying influence.

Signed by order of the Board.

WILLIAM BERRIAN, Chairman, p. t.
BENJAMIN T. ONDERDONK, Secretary.

New York, February 23, 1825.[1]

1. The Christian Journal, April, 1825, Volume IX., No. 4, pp. 114, 115, 116.

By a change in the time for delivering the annual address to November there is no printed report for the tenth year of the Auxiliary Society.

The Annual Meeting for 1826 was held on February 28th, when the Sixteenth Annual Report was adopted and the following gentlemen elected managers for the ensuing year:

John Onderdonk, Isaac Carow, John Slidell, Richard Whiley, Henry Rogers, Henry McFarlan, George Dominick, Richard Platt, Gulian Ludlow, David Clarkson. (Folio 122.)

The Sixteenth Annual Report of the Board of Managers of the New York Bible and Common Prayer Book Society.

The managers of the New York Bible and Common Prayer Book Society, again under a grateful sense of the continued favour and blessing of the Divine Head of the Church, present to their constituents the required annual review of their proceedings. As mentioned in former reports, so much active and successful exertion has, of late years, been bestowed on the same species of public beneficence by the Auxiliary Society in this city, as to leave to your Board little else to do than to turn to the best advantage the funds already at their disposal.

These consist of the interest of a permanent fund amounting to $5,451.37 cents; and of annual subscriptions which amounted during the last year to $125.60 cents. The subscription list is indeed small; exertions to increase it as well as to augment the permanent fund having been waived in favour of those so zealously prosecuted by the Auxiliary Society. We do not mean to say—we wish we could—that these exertions produce an effect at all adequate to the disinterestedness and zeal with which they are made, or in any fair proportion to the ability of those to whom the Church has a right to look for the support of her institutions. It has been found, however, that the simultaneous prosecution within the same sphere of the claims of the institutions devoted to precisely the same purpose, has an unfavourable influence on both.

The cause which we have at heart is ably promoted by your indefatigable coadjutors; and we therein rejoice. Still, how-

ever, the serious reflection will present itself that what is done for that cause is far short of what ought to be expected. It is not, to be sure, consistent with the decent order and Christian simplicity which the Church, in whose communion our societies are established, would infuse into her members to promote the cause of those societies by measures of popular excitement and personal display and gratification, more appropriate to places of worldly wisdom than to those which should be controlled by the wisdom which is from above—by the humility, simplicity and disinterestedness which are so prominent among the evangelical graces; and the sacrifice of which is a serious injury to the very cause with which it is sometimes drawn into intimate alliance. Still it is our duty to press upon members of the Church, with the greatest earnestness, the claims of those institutions which have in view the advancement of the holy cause, and thus the pure and undefiled religion of the Gospel. It is not our wish to present any of those institutions as having paramount claims. They are all operating in holy concord; comprising in their several objects the various means by which the Church may manifest her efficiency in promoting the glory of God, and man's spiritual and eternal welfare.

Sometimes a Bible may be received under circumstances rendering it the best incipient means of conversion from sin to holiness. Sometimes the tract or larger work of piety may be the most suitable and efficient. Often the missionary may be required to perform his holy functions before proper attention will be given to other means.

Very frequently the distribution of the Book of Common Prayer, that best guide to devotion, and most faithful and interesting digest of evangelical principles and precepts, is the means blessed to a serious conviction of the awful importance of religion, and a serious application to the heart and life of its holy doctrines and salutary maxims. It often gives the first impulse to those religious assemblages which prepare the way for permanent parochial establishments, that will be for ages the scene of sacerdotal ministrations promotive of the glory of God, of the best interests of society, and of holiness here and happiness hereafter, to multitudes of our fellow men.

It tends to strengthen the true "Bible cause," by promoting that steadfast continuance "in the apostles' doctrine and fellow-

ship,"[1]—that unity in principles of order—which is the most primitive and most essential feature of the religion of the Bible.

The operation of those exalted charities, in which the Church, in pity to the peculiar spiritual destitution of the children of the poorer and more dependent classes, provides for them the gratuitous imparting of religious and other useful instruction, exerts an influence throughout the community favourable to the successful prosecution of all other means for securing the blessings of pure religion and sound morality.

Nor finally should we forget the tribute due to that exalted mean of usefulness calculated to give energy and efficiency to every other provision for securing to the Church a pious orthodox, learned and efficient ministry.

Institutions for promoting these various modes of usefulness are offered to the patronage of the members of the Church. They are so constituted as to be connected with the Church and thus to possess a definite character, and a definite responsibility; and to afford means of doing good to the evangelical causes, upon the evangelical principle of recognizing the Church as the divinely appointed medium of all spiritual blessings from God to man.

In our sphere and to the extent of our humble means, we have endeavoured to do our part of the Church's holy work.

During the past year we have gratuitously distributed 244 Bibles and 488 Prayer Books; and given to members and subscribers on the terms of the Society, 65 copies of the octavo Prayer Book, printed from our stereotype plates, making an aggregate of 797 volumes; and we would remind our fellow members of the Church, that for every dollar which they contribute to this Society they are entitled to an Octavo Prayer Book or a Bible.

Our gratuitous distributions are in the form of appropriations to the several parishes in this Diocese, and to the missionaries. Every parish in union with the convention is entitled to its annual proportion, and every missionary to a further appropriation. Application should be made to the agent of the Society for these several quota of Bibles and Prayer Books, sixty-three Bibles and 180 Prayer Books of former appropriations are now

1. Acts ii. 42.

in the depository ready to be delivered on demand.

The sum of $500 has been appropriated by the Board to the purchase of Bibles and Prayer Books for distribution during the ensuing year.

Of the operations during the past year of the other Bible and Common Prayer Book Societies in this diocese we know nothing, with the exception of the Auxiliary Society in this city. It appears by its last report, that its gratuitous distribution for the preceding year were 100 Bibles and 1,571 Prayer Books; and that 3,769 Prayer Books have been sold from the depository at a reduced price to societies and individuals for gratuitous distribution. making an aggregate of 5,440 volumes. The two societies therefore in this city have distributed during the past year 6,237 Bibles and Common Prayer Books.

The whole amount of distributions by our Society, since its establishment in 1809, has been 13,164 Bibles, New Testaments and Common Prayer Books, and the aggregate of distribution for the same period by the two Societies has been 48,362 volumes. The parent Society has also a set of stereotype plates of the Book of Common Prayer, of the octavo size; and the Auxiliary Society a 12mo set of stereotype plates of the Bible and one of the Prayer Book of 18mo size.

In the above efforts the Societies have endeavoured faithfully to apply the means with which they have been furnished. Whether the result is all that might reasonably have been expected of so large and wealthy a portion of the Church, we submit to the candour and piety of her members. With humility and gratitude we would say we have done what we could and devoutly pray that God's blessing may accompany it, and make it instrumental in acomplishing the great and good ends for which he established the Church to whose holy cause our Society is devoted.

Signed by order of the Board.

JNO. M. WAINWRIGHT, Chairman, p. t.

Attest: BENJAMIN T. ONDERDONK, Secretary.

New York, February 22, 1826.[1]

This Society admits as members or subscribers all persons who pay annually to the Treasurers a sum not less than two

1. The Christian Journal, April, 1826, Volume X., No. 4, pp. 122, 123, 124.

dollars, for which payment they are entited to receive one Bible and one Prayer Book, or three Prayer Books; and for each additional sum of one dollar and fifty cents per annum an additional Bible and Prayer Book or three Prayer Books, at the option of the member.

This Society supplies all orders for Prayer Books for gratuitous distribution, when cash or reference for payment on delivery of the same accompanies the order, at thirty cents per copy. Orders for Bibles or Prayer Books should be addressed to Thomas N. Stanford, agent of the Society at the Depository, No. 160 Pearl Street.

Subscriptions and donations will be thankfully received by the Treasurers, No. 42 Courtandt Street, or the agent, No. 160 Pearl Street.

The fall meeting of the Auxiliary was held in St. Paul's Chapel, November 9, 1826.

Eleventh Auxiliary Report.

The Eleventh Annual Report of the Board of Managers was read by Mr. Floyd Smith, when the following resolutions were unanimously adopted:

Resolved, That the Report just read be accepted.

Resolved, That the thanks of the Society be presented to the Board of Managers for the fidelity and prudence with which they have discharged the duties entrusted to them.

Resolved, That the future Board of Managers be requested to take into their consideration the subject of appointing committees in the several parishes in this city, for the purpose of obtaining additional subscribers to the Society.

Resolved, That the Annual Report, together with the proceedings of the Board, be published under the direction of the Board of Managers.

The following gentlemen were elected a Board of Managers for the ensuing year, viz:

William E. Dunscomb, President.
J. Smyth Rogers, M.D., 1st Vice President.
James F. Depeyster, 2nd Vice President.
C. N. S. Rowland, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.

Thomas N. Stanford, Agent.

Managers:—Luther Bradish, George C. Morgan, Henry Barclay, Warmaldus Cooper, Charles Nichols, S. Caldwell Cleveland, Richard Oakley, Lewis Curtis, J. Lawrence Moore, Thomas Browning, Henry Bicker, Henry Cotheal, D. A. Cushman, Samuel D. Rogers, Benjamin M. Brown, Charles Roach, And. Hamersley, M.D., Peter Ritter.[1]

By a Resolution of the Board of Managers, previously passed, the time for the delivery of the Annual Address was transferred fro mabout the first of February to the latter part of November. The pecuniary interests of the Society had so frequently suffered from the inclemency of the weather at the former period, as to render this arrangement a matter of imperative obligation. Pursuant to the latter resolution, the Reverend William Creighton, Rector of St. Mark's Church, delivered an able and appropriate address in St. Paul's Chapel, on Sunday evening, the 27th of November last, on which occasion two hundred and fifteen dollars were collected for the benefit of the Society.

On the first day of February last our Tenth Annual Report was presented to the Society, and its disposition referred, in the usual manner, to the Board of Managers. At an early meeting of the Board it was deemed inexpedient to publish it in a pamphlet form, in as much as the resolution of the Society altering the time of holding the anniversary meeting would render it necessary, in the comparatively short space of nine months, to exhibit our eleventh report. It was therefore deemed both prudent and proper to omit its publication, and to incorporate its most material facts in the Eleventh Report, and thus present a distinct view of the Society's operations for the last twenty-one months.

There have been received into the Treasury, to the credit of the disposable fund, one thousand one hundred and ninety-five dollars and twenty-eight cents, exclusive of one thousand eight hundred and five dollars and seventy cents, employed in the publication and sale, at prime cost, of six thousand and nineteen

1. The Eleventh Annual Report of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. and J. Swords, No. 99 Pearl Street. 1826.

copies of the Prayer Book. One thousand and sixty-six dollars and thirty-five cents have been expended in the purchase of Bibles, and the publication of Prayer Books, for gratuitous distribution, the correction of our plates, and the ordinary contingent charges of the Society; leaving in the hands of the Treasurer on the first instant, one hundred and twenty-eight dollars and ninety-three cents. The Society is indebted to its publishers three hundred and forty-nine dollars and eighty cents; which will not only absorb the above balance, but leave a deficit of two hundred and twenty dollars and eighty-seven cents, for which provision must be made.

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The Agent's Report herewith presented, exhibits the distributions and sales during the same period.

There have been gratuitously distributed—

	Bibles.	*P. B.*
To the Orphan Asylum and other humane institutions in the city		69
To the Superintendents and Teachers of the Sunday and Charity Schools in this city and county	28	302
To Captain Elliott, of the United States ship Cyane, for the use of the crew		50
To the Captains and crews of several merchant vessels sailing from this port	16	81
To the labourers at Monroe Iron Works		36
To several gentlemen, at various times, to assist in the formation of new congregations in this and other States		245
To the Domestic and Foreign Missionary Society of the Prot. Episcopal Church for distribution at the missionary stations		200
To the Rev. Cave Jones, Chaplain in the United States Navy, for the use of the seamen connected with the naval establishment in this port, and for the use of the officers and crews of the United States ships of war when at sea.		91
To sundry benevolent individuals, for the use of poor persons		160
To the Missionaries and other Clergymen, for distribution in this diocese		761

To Clergymen, for distribution in other states and territories		398
To members and subscribers to the Society, agreeably to the terms of subscription	76	212
Distributed by the Agent, at various times, to indigent Episcopalians	30	92
Making	150	2697

The sales of the Prayer Book, during the same period, at the Society's very low price, were 6,019 copies, making a total of sales and distributions of the Prayer Book 8,716 copies; and making a grand total of sales and distributions since the organization of the Society of 38,474 volumes.

The Board of Managers have received from the Rev. Cave Jones, Chaplain in the United States Navy on this Station, an interesting and satisfactory communication on the subject of the distribution of the books which have been from time to time committed to his care and disposal. Mr. Jones has performed the office of almoner with so much judgment and effect, and has afforded us so much gratification by the perusal of the account of his mode of operation, that we have determined to make it constitute a part of this Report.

"In reference to the effect resulting from the distribution, without entering upon any minute detail, I will only say, that it cannot fail to afford gratification to every friend of that neglected class of our species, who have hitherto been, as it were, outcasts from the house of God; and at the same time to every one who wishes to see the sublime service of the Church extend the boundaries of its influence, were he present to witness the orderly and apparently devout manner in which many of the seamen join in the service, and the strict regularity with which every part of it is performed. I will only add, that this remark has frequently been made by occasional visitors. And officers of the Navy, high in rank too, who have never before been present at such a scene, have impulsively expressed the deep impression which has been made on their minds, of the beneficial results which must arise from the regular performance of these duties.

"As one immediate consequence, I will take the opportunity to mention, that a commencement has been made of introducing the regular performance of public worship, according to the

forms of the Church, on board of several of the ships of war; and even on board of those which are not, according to the regulations of the navy, entitled to a chaplain. The first arrangement of this kind was on the ship of war Ontario, on board of which, previously to her sailing for the Mediterranean, I officiated several times, to a very attentive audience; and the commander of which, Captain Nicholson, gave me assurance, that it was his determined resolution to have divine service performed, and a sermon read, every Sunday during the cruise. What is also highly encouraging, I will take the opportunity to mention, that on those occasions the First Lieutenant, who had been, as he informed me, brought up in a different religious society, yet joined in ardour in the service of the Church; and expressed his firm conviction that her form of worship was the best adapted to interest the minds of seamen. The same sentiment has also been expressed to me by others, still higher in command, and who have likewise been accustomed from their early years to the extemporaneous mode.

"The same plan has since been pursued on board of the United States corvette Cyane, of a still higher grade, but not entitled to the services of an authorized Minister of religion. The commander thereof, Captain Elliott, engaged as his secretary, with a view to that service, a gentleman of serious deportment, and acquainted with the service of the Church, and sent him to me for instructions as to the parts of the service which it would be proper for him to perform. He was also furnished with a supply of Prayer Books; and a proper selection of sermons was made by me at his request."

* * * * * * * *

"From an officer lately returned from the Mediterranean squadron I have had the pleasure to learn that what I had fondly anticipated had been actually carried into effect. That gentleman was attached to the sloop of war Ontario, and was on board at the time of my officiating, previously to her sailing. He informs me that my recommendation has been strictly complied with: for that from the time of her departure, and especially while in port, divine service, according to the Episcopal form, has been regularly performed by the Surgeon, and a sermon read by the Captain, every Sunday morning. On these occasions a signal was hoisted, to intimate the occasion to the other

parts of the squadron, if any from them should see proper to attend: and all intercourse with the ship, and all departure from her, was prohibited during the hours of prayer. The same was observed on board of the ship of war Erie. And on board of the frigate Constitution, under the command of the lamented Macdonough, there was a chaplain episcopally ordained, who held service and preached every Sunday.

"From these favourable commencements, I cannot but indulge the hope, that the time is fast approaching, when not only 'they who go down to the sea in ships, and occupy their business in great waters, shall see the glory of the Lord, and his wonders in the deep'; but when 'the abundance of the sea shall be converted' unto him.

"Respectfully, Sir, your obedient Servant,

"C. Jones,

"U. S. Naval Chaplain, New York Station.

"Floyd Smith, Esq."

* * * * * * * *

The Board have incurred one item of expense of considerable magnitude; the reasons for which they feel it due both to themselves and their constituents to explain at length. It will be recollected that in our Ninth Annual Report we announced our determination to have the plates of both our Prayer Book and Bible carefully compared with the standard copies of those works adopted by the General Convention of our Church. Pursuant to such determination a graduate of our Theological Seminary, who possesses in an eminent degree the proper qualifications for such an undertaking, was employed by the Board to examine and compare the Bible, the Prayer Book having previously undergone the same process by another competent individual. As it was impossible to ascertain the extent of the corrections to be made in the plates previous to their examination, and as it was requisite that the labour of the typefounder should immediately follow that of the examiner, we were obliged to assume the risque of the expense without a possibility of knowing its amount until the completion of the work.

We regret to say, that the discovery of a number of errors in punctuation, orthography, and typography, some affecting the sense slightly, and others materially, has involved an expense much greater than was, or could have been anticipated. In cast-

ing our plates for the Bible, the founder followed a corrected copy of the American Bible Society; but which, on comparison with the copy adopted as a standard by the General Convention of our Church, is found to differ as above stated; the discovery and correction of which differences has involved an expense of about three hundred dollars. By reason of the relinquishment of all profits on the sale of both our Bible and Prayer Book, in order to increase the ability of other similar institutions and benevolent individuals to be useful, by a more extended circulation of the Bible and Prayer Book, this expense, great as it is, must be borne by our ordinary funds.

The following circular letter was accordingly drafted:

Sir,

A Sermon will be preached, and a Collection made in St. Paul's Chapel, next Sunday afternoon, for the benefit of the *Auxiliary New York Bible and Common Prayer Book Society*. That Society has, during the past year, corrected its Stereotype Plates of the Bible by the standard copy established by the General Convention of our Church; so that they have now the means of distributing a correct edition of the sacred volume. In accomplishing this, they have incurred a heavy debt, and they must rely on the contributions of the benevolent for the means of discharging it. The demand for Prayer Books from various quarters increases, and furnishes an additional motive for aiding the funds of a Society which has for many years been actively engaged in supplying the destitute settlements of our extensive country with the means of worshipping Almighty God according to the invaluable form of the Common Prayer.

Dec. 13, 1826.

The only event which needs chronicling for the year ending February, 1827, was the death of the Treasurer of the Society, Mr. Gulian Ludlow. To have been Treasurer during those years of leanness must have been harassing and perplexing. Two societies engaged in practically the same work and appealing to the same class of people for support, made the raising of money a burdensome task. It is strange that this had not been perceived long ago by the officers of these societies; but at last the unwisdom of carrying on two rival organizations was forced home on the Parent Society.

At the meeting of February 21, 1827, the Agent's report for the past year was read. It appeared by it that 344 Bibles and 832 Common Prayer Books had been gratuitously distributed; and 50 octavo Prayer Books, from the Society's plates, been delivered to subscribers, on the terms of the Society.

On motion, Resolved, that in the opinion of this Board, it is expedient that means be adopted to effect a union between this Society and the Auxiliary New York Bible and Common Prayer Book Society; and that it be recommended to the Society at its approaching meeting, to appoint a committee to confer with any committee which may be appointed by the said Auxiliary Society on the same subject.

CHAPTER XI.

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Union between the N. Y. B. & C. P. B. Society and the Auxiliary Recommended — Seventeenth Annual Report of the N. Y. B. & C. P. B. Society, February, 1827 — Twelfth Annual Report of the Auxiliary Society, April 1827 — Minute on the Death of Mr. Cornelius R. Duffie — Report of Mr. Cave Jones on the Work in the Navy — Annual Meeting and Report of the Auxiliary Society, 1828 — And of the N. Y. B. & C. P. B. Society — Inauguration by Bishop Hobart of the Meeting of all Church Societies on the First Evening of the Diocesan Convention — Success of the Plan — Joint Meeting, Held October 16, 1828, of the Auxiliary Society, the Missionary Society, the Tract Society — Establishment of a New York Protestant Episcopal Press Advocated — Its Report — Increasing Prosperity of the Auxiliary Society — Its Fourteenth Annual Meeting, October 1, 1829 — Annual Report — Distribution of Prayer Books Among the U. S. Navy — Donation of Prayer Books to the Domestic and Foreign Missionary Society — Resignation of Mr. Thomas N. Stanford as Agent — Success of the Protestant Episcopal Press — Its Zealous Management — Its First Annual Report — Meetings of the N. Y. B. & C. P. B. Society, 1829 and 1830 — Measures for Union of the Two Societies under Discussion — Letter to the Christian Journal from I. L. E. on the Bible Society Cause — Fifteenth Meeting and Report of the Auxiliary Society, October 7, 1830 — Arrangements with the Protestant Episcopal Press — The Death of Bishop Hobart.

CARRYING on two Societies with the same avowed purpose and in the same city was bound to end in failure. Either one or the other would have to be disbanded. It was a waste of energy and it must have been distracting to the little band of faithful and generous givers to know to which of the two appeals to respond. The wonder is that all this was not earlier perceived, and that both societies should have gone on struggling till 1827 before amalgamation was even broached.

The annual meeting of the Auxiliary Society was held February 27th, 1827, when the Secretary read the Seventeenth Annual Report of the Board of Managers, and also the following extract from the minutes of a meeting of the Board of Managers, held on the previous Wednesday:

On motion, Resolved, that in the opinion of this Board, it is expedient that measures be adopted to effect a union between this Society and the Auxiliary New York Bible and Common Prayer Book Society; and that it be recommended to the Society, at its approaching meeting to appoint a committee to confer with any committee which may be appointed by the said Auxiliary Society, on the same subject.

The President stated to the Society that he had received official information that the Auxiliary New York Bible and Common Prayer Book Society had appointed a committee on the subject contemplated in the above extract.

Whereupon, on motion, Resolved, that this Society also deems it expedient that measures should be adopted for effecting the proposed union; and will appoint a committee to confer on the subject with the committee of the Auxiliary Society.

Resolved, that the committee on the part of this Society consist of the President, as chairman thereof, and of two clerical and two lay members.

The Rev. Dr. Wainwright, the Rev. Dr. Onderdonk, Henry Rogers, Esq., and Dr. John Onderdonk, were appointed accordingly.

Resolved, That the President be authorized to call a special meeting of the Society when the committee is ready to report.

The Society then proceeded to the annual election of ten laymen to be associated with the Bishop of this Diocese, and the clergy of the Protestant Episcopal Church of this city, as the Board of Managers for the ensuing year. The following gentlemen were chosen:

John Onderdonk, Richard Whiley, John Slidell, Henry McFarlan, Henry Rogers, Richard Platt, George Dominick, David Clarkson, Isaac Carow, Thomas Ludlow.

This is the letter referred to as having been received from the Auxiliary Society:

"New York, February 26, 1827.

"Sir,

"I beg leave to call the attention of the New York Bible and Common Prayer Book Society to the following Preamble and Resolutions adopted at a Meeting of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society held on the 20th instant.

"'Whereas, It has been unofficially represented to this Board that a proposition for uniting this Society with the New York Bible and Prayer Book Society would in all probability be favourably received by the Managers of that Institution,—Therefore,

" 'Resolved. That a Committee of Three be appointed of whom the President shall be one to confer with a similar Committee to be appointed by the Managers of the New York Bible and Common Prayer Book Society.

" 'Resolved, That it shall be the duty of the President of this, to apprise the President of that Society of the appointment of this Committee and to request the appointment of a like Committee on their part.

" 'Resolved, That it shall be the duty of this when met in consultation with the other Committee to ascertain precisely the terms on which a union can be effected and then to call a meeting of the Board of Managers to whom they shall submit their report for further instructions.

" 'Resolved, That it shall also be the duty of this Committee to ascertain and report to the Board at the same time, what alteration in our act of Incorporation will be necessary in case such union should take place.'

"Messrs. Bradish and Brown in conjunction with the President were appointed a Committee for that purpose.

"I am Respectf.

"Your ob. Sert.

"Wm. E. Dunscomb,

"Prest. Auxy. N. Y. B. & C. P. Book Socy."

The Seventeenth Annual Report of the Board of Managers of the New York Bible and Common Prayer Book Society.

The death and removal of a large number of the original contributors to the New York Bible and Common Prayer Book Society having much reduced our list of subscribers, and the active and enterprising exertions of the Auxiliary Society, since its establishment in 1816, having in a great measure superseded the necessity of efforts to increase the number of subscribers, the Managers of this Society have become, almost exclusively, a board of trust for the care of the permanent fund of the Socity, which amounts to between $5,000 and $6,000.

Of the present state of the treasury, and the receipts and expenditures of the past year, the Board cannot, at this time, give a particular account, owing to the recent decease of our Treasurer, Mr. Gulian Ludlow, and the unexpected absence from the city of his executor. Of the valuable services of the excellent officer of whom we have thus been deprived, the Board would take this opportunity of expressing the most grateful and affectionate remembrance. He was chosen Treasurer soon after the organization of the Society in 1809, and continued, until his death, to discharge the duties of that office in the most faithful, prompt, and satisfactory manner.

The following report of the Agent will show the number of Bibles and Common Prayer Books distributed during the past year:—

The Agent of the New York Bible and Common Prayer Book Society begs leave to report:

There have been distributed, during the past year, to the different congregations in the State, 304 Bibles and 742 Prayer Books, of the appropriation of 1826; also 40 Bibles and 90 Prayer Books, of previous appropriations; making a total of 344 Bibles and 832 Prayer Books, delivered out of the depository since the last annual report.

There have likewise been delivered to subscribers, upon the terms of subscription, 50 octavo Prayer Books, from the Society's plates.

There remain on hand at the depository, 26 Bibles and 16 Prayer Books. HENRY M'FARLAN, Agent.

New York, 12th Feb., 1827.

The aggregate amount of distributions by this Society, since its establishment in 1809, has been 14,390 Bibles, New Testaments, and Common Prayer Books.

The Standing Committee have been authorized, as soon as they have before them a correct view of the state of the funds, to make the annual appropriation for Bibles and Common Prayer Books for distribution.

It will probably amount to about $400 or $500.

Brief as is our report, we rejoice to find in it matter of congratulation, and ground of hope that, by God's blessing, our Society has not been, and is not, without efficiency as an humble instrument in his hand for promoting his glory, the good of his

church, the best interests of society and the commonwealth, and the spiritual and eternal welfare of our fellow men. The circulation of more than 1,200 Bibles and Common Prayer Books, during the past year, and of more than 14,000 since the establishment of the Society, cannot have been unproductive of great good in these noble objects of Christian enterprise, exertion, and liberality. We would gratefully acknowledge the blessing of God in the accomplishment of any such good which may have been realized; and humbly pray that the same blessing may more and more largely attend all efforts for advancing the interests of the Redeemer's kingdom.

Signed by order of the Board.

J. H. Hobart, President.

Attested, Benjamin T. Onderdonk, Sec'ry.

New York, Feb. 21, 1827.[1]

As the minutes of the Auxiliary Society for the period were destroyed by fire there is no method of ascertaining the views of that body upon the proposition of the parent institution. The Auxiliary still displayed that enthusiasm and simplicity of purpose with which it had commenced its work. Each report showed an enlargement of its labours in the circulation of Bibles and Prayer Books. Few societies even to-day can present a more thorough and systematic plan carefully carried out.

The Twelfth Annual Meeting of the Auxiliary New York Bible and Common Prayer Book Society was held in St. Paul's Chapel, on Wednesday, November 14th, 1827, pursuant to public notice. William E. Dunscomb, Esq., President of the Society, took the chair at seven o'clock P. M.

The minutes of the Society's proceedings, at their last annual meeting, were read by the Secretary and approved.

The Twelfth Annual Report of the Board of Managers was then read by Mr. Floyd Smith, whereupon the following resolutions were offered and severally adopted:

Resolved, That the report just read be accepted.

Resolved, That this Society sincerely sympathizes with the members of its Board of Managers in the afflicting bereavement they have sustained in the death of their late friends and associates, the Rev. Cornelius R. Duffie and Mr. Henry Bicker.

1. The Christian Journal, April, 1827, pp. 114, 115.

Resolved, That the thanks of this Society are due in a pre-eminent degree to our respected Diocesan for the promptitude with which he undertook, and the zeal and efficiency with which he discharged, a most laborious duty, in the delivery of a sermon in the several Episcopal Churches in this city, for the benefit of this Society.

Resolved, That the grateful acknowledgments of this Society are also due to the several Rectors, by whose consent the sermon was preached, and collections made in their several churches; and to the members of the congregations thereof for their liberal contributions on those occasions.

Resolved, That the thanks of this Society are due to the Rev. Mr. Jones, Chaplain in the United States Navy on the New York station, for the judicious and beneficial mode adopted by him of distributing the books of this Society, which have heretofore been placed at his disposal.

Resolved, That the time of holding the annual election of the officers of this Society be changed from the second Wednesday of November to the evening of the first day of the meeting of the Convention of the Protestant Episcopal Church of this State.

Resolved, That the first Section of the third Article of the By-Laws be stricken out, and that the words following be substituted:

The anniversary meeting of the Society shall be held on the evening of the first day of the meeting of the Convention of the Protestant Episcopal Church of this State.

Resolved, That this Society present their thanks to the Board of Managers for the faithful manner in which they have discharged the trust committed to them.

Resolved, That the Annual Report, together with the proceedings of this meeting, be published, under the direction of the Board of Managers.

The Society then proceeded to elect a Board of Managers for the ensuing year, the Rev. Doctors Wainwright and Onderdonk being appointed inspectors. The following gentlemen were declared to be duly elected, viz:

William E. Dunscomb, President.

J. Smyth Rogers, 1st Vice President.

James F. Depeyster, 2nd Vice President.

Benjamin F. Brown, 3rd Vice President.

C. N. S. Rowland, Corresponding Secretary.
Charles N. Keeler, Recording Secretary.
Floyd Smith, Treasurer.
Thomas N. Stanford, Agent.
Managers:—Richard Oakley, Philander Hanford, J. Lawrence Moore, John Brouwer, D. A. Cushman, William Bakewell, Andrew Hamersley, M.D., Robert Gracie, George C. Morgan, J. H. Hobart Haws, S. Caldwell Cleveland, James M. Pendleton, M.D., Lewis Curtis, William A. F. Pentz, Thomas Browning, William H. Hobart, Henry Gotheal.

Twelfth Auxiliary Report.

Many as have been the tokens of Divine favour which we have received; prospered tnd blessed as we have been; yet hath it pleased the same almighty and beneficent Being in his wise providence, to visit us with a most afflicting bereavement, in the death of our late beloved and lamented friend and associate, the Rev. Cornelius R. Duffie. Although, at the time of this melancholy event, he was not a member of this Board,[1] yet was he one of the founders of the Society, and for many years one of its most consistent, persevering, and efficient managers—and up to the period when it pleased Him, whose glory and honour he ever sought to promote, by the instrumentality of this institution, one of its most valued and steady friends.[2] Those of us who have been long associated, and were on terms of familiar friendship with him, can with melancholy joy recall to our remembrance the many and substantial evidence he gave of how closely indentified in his heart were the interests of religion and the Church with the prosperity of this Society. The loss of such a friend to our Society was indeed an afflicting bereavement; but it is not only as *such a friend* that we are called upon to deplore his loss; as our individual friend and counsellor—as one who enjoyed in the highest degree our confidence and esteem—we contemplate this mysterious dispensation in humble submission; yet as a dispensation which has touched the tenderest chords of our hearts, and made us deeply sensible of the frailty of the tenure by which

1. By the act incorporating this Society, *the clergy* are ineligible to office therein.

2. There is evidently an omission here.

we hold and enjoy the happiness of this everchanging world, and by which we humbly hope we have, in some good degree, been taught the salutary lesson of "Be ye also ready."

Possessed, as was our friend, of talents of the highest order —of a mind of singular purity and vigour—of the most exemplary morals and manners—of a warm and ardent, yet rational and consistent piety—of a most sincere devotion to the best interests of religion and the Church—kind and amiable in his disposition—meek and modest in his deportment—true and sincere in his friendship; frigid indeed must be our hearts if such exalted qualities did not inspire them with an affection so true, and a veneration so sincere, that nothing but that awful event which should still their pulsations in the "gloom of the grave," could ever extinguish.

Scarcely had our first emotions of grief begun to subside, and our feelings to resume somewhat of their wonted composure, when we were again summoned to pay the last sad office of friendship to another of our esteemed associates. In the person of Mr. Henry Bicker, the members of our Board have sustained the loss of an intelligent, liberal, and useful coadjutor, and one who had won upon their kindness and affection by the urbanity of his manners and his exemplary deportment. Warm and decided in his attachment to the Protestant Episcopal Church, yet, like our revered friend Mr. Duffie, he was brought up in another communion—*like him,* did he fairly and patiently examine the grounds on which she founded her claims to apostolic origin —and, *like him*, yielded himself up to be conducted whithersoever the light of truth and the force of fair and honest argument would lead him. Need we be surprised that the result of such a course was the full confirmation of his attachment to our venerable Church? When has it happened otherwise? Never, fearlessly we answer—Never.

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The means of enabling us to print an edition of the Bible from corrected plates, and to extend the gratuitous circulation thereof, as also of the Book of Common Prayer, to the utmost limit of the probable demand upon us for the current year, was a subject which deservedly claimed the early attention of the Board of Managers. The annual subscription to the Society, together with the sum ordinarily received at the delivery of our

annual sermon, were inadequate to the accomplishment of this object; recourse must therefore be had to extraordinary means. Communicating with our respected Diocesan, and frankly stating to him our apprehensions of a larger deficiency of funds for the year, with his characteristic zeal and promptitude he offered his services to preach in all the Episcopal churches in the city with the consent of the rectors thereof by which our fellow-churchmen generally would have an opportunity of becoming better acquainted with the existence and claims of the Society to a liberal patronage. The beneficial results of such an arrangement being distinctly foreseen, it was instantly adopted. How well, and how successfully this important and laborious duty was performed, we may safey appeal, both to the recollection of those who had the gratification to hear the sermon, and to our treasury, replenished by the following liberal contributions, viz:

From Trinity Church	$122 83
St. Paul's Church	115 86
Christ Church, Anthony Street	54 58
Grace Church	186 11
St. Luke's do.	40 45
Zion do.	37 08
St. George's do.	66 36
St. Mark's do.	65 00
St. Stephen's do.	55 05
St. Thomas's do.	68 00
St. Philip's (coloured congregation)	35 24
Making	$846 61

The cordial thanks of the Board were duly returned to Bishop Hobart for the very essential services he has rendered to the Society, by the delivery of a most able and eloquent sermon in its behalf; and so decided was the conviction opon their minds that its publication in a pamphlet form, and its general circulation thereof among our fellow-churchmen, as also among those not of our communion, but who were seeking information in reference to our Church, would be productive of great and lasting good, by the diffusion of sound, evangelical, and scriptural views of Christian doctrine and duty, that they immediately

requested a copy for that purpose. This request was granted, upon the single condition that the time of its publication should be left to the judgment of the writer: to which proposition the Board readily acceded.

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To the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society.

Gentlemen:

The pleasing task devolves upon me of tendering to you the very grateful acknowledgments of the corporation of St. Philip's Church, for the present of two very elegant Prayer Books for the use of their Chancel, sent to them as an expression of the pleasure with which you received a collection from their congregation in aid of your funds. In contributing to that object according to our ability, we felt that we were but performing that which is the duty of every member of the Church.

To your liberality we stand indebted for the supply of our Sunday School, and the indigent members of our church, with Bibles and Prayer Books, from the period of our organization until the present. We presented our collection, therefore, as a mere thank-offering; regretting indeed that it was no greater, but trusting that you would appreciate it, not according to its amount, but the motive. But the manner in which it was received, as expressed by your resolutions, and the present accompanying them, far exceeded our expectations, and makes us feel our debt of gratitude more than doubled. We beg you, therefore, to accept our most sincere thanks, with the assurance that these tokens of your goodwill will be ever held in grateful remembrance by us, and that our prayers will not fail to be offered to God for his blessings upon your institution. With sentiments of high respect, I remain,

Gentlemen,

Your very obedient and humble servant,

PETER WILLIAMS, Rector of St. Philip's Church.

New York, April 24, 1827.

In addition to the $846.61 already noticed, there have been received into the treasury from annual subscribers, $559.78 (including a balance of $135.48), making an aggregate of

$1,406.39, exclusive of $712.50, which have been employed in the publication and sale, at prime cost, of 2,375 copies of the Prayer Book. $823.35 have been expended in an edition of 500 copies of the Bible, and 250 copies of the New Testament, of which there remain on hand 140 copies of the Bible, and the publication of 1,713 copies of the Prayer Book gratuitously distributed. The debt of $349.80, due to our publishers at the close of the last year, has also been paid, together with the usual contingencies, and leaving a balance in the treasury of $79.38.

The Permanent Fund has been augmented by the life subscription of Mr. Jacob Shatzel, and the accumulation of its own interest, from $928.66 to $1,017.73, which is safely invested.

The Agent's Report, herewith presented, exhibits the distributions of the last year, and the aggregate sales and gratuitous distributions since the organization of the Society in 1816.

SUMMARY OF THE AGENT'S REPORT.

	Bibles.	Testaments.	Prayer Books.
To the members and subscribers to the Society, agreeably to the term of subscription	72	21	81
To sundry benevolent individuals, for distribution to indigent persons	19	36	49
To the Managers of the Orphan Asylum, and other humane institutions in the city and elsewhere	42	45	99
To the Superintendents and Teachers of Sunday Schools in this city, and in other parts of the State	102	38	276
Donations for the use of Sunday Schools and charitable institutions in other Dioceses	13	44	86
To the Rev. Cave Jones, for the use of seamen of the United States Navy			[1] 102
To seamen in the Merchant Service	6		17
Donations to the Missionaries, and other Clergymen in this Diocese	9		496
To Clergymen and others, for distribution in other States and in distant Territories			284
To several gentlemen engaged in forming new Congregations in different parts of this Diocese			102

Military Post at the Falls of St. Anthony, delivered to the Rev. C. F. Jones.....	12	12	50
Distributed by the Agent, to indigent individduals at various times, on application at the Depository	20	18	71
	295	214	1713

Making thus a total of gratuitous distributions during the Society's twelfth year, of two hundred and ninety-five Bibles, two hundred and fourteen Testaments, and one thousand seven hundred and thirteen Prayer Books.

The sales within the same period have been sixty-five Bibles, thirty-six Testaments, and two thousand one hundred Prayer Books.

The total of sales and gratuitous distributions for this period is three hundred and sixty Bibles, two hundred and fifty Testaments, and three thousand eight hundred and thirteen Prayer Books, making a grand total of sales and distributions, since the formation of the Society, of forty-two thousand eight hundred and ninety-seven volumes.

New York, November 7, 1827.

The Board have again been favoured with an interesting communication from the Rev. Mr. Jones, Chaplain in the United States Navy on this station, in which is exhibited his mode of distribution and the most gratifying evidence of the continued usefulness of our bounty among that neglected class of our fellow beings, but the gallant defenders of our country's rights and honour. Mr. Jones is so immediately connected with the seamen of our navy, and is favoured by such excellent opportunities of judging of, and describing the effect of a free distribution of our invaluable formulary of public devotion among them, that the Board feel it a duty to make his communication constitute a part of their Report. The letter of Mr. Jones urged upon the Society the great importance of the religious instruction of the men in the various ships temporarily at

1. Besides six handsomely bound octavo Prayer Books for the use of Officers on board of the United States ships.

the Navy Yard. It explained the inadequacy of the chaplains allowed by law to care for all the sailors, as only certain ships were allowed a chaplain. Mr. Jones suggested it would be a great benefit in those not entitled to a chaplain, to have prayers and sermon read by some suitable person appointed for the purpose.

He thus continues:

The Lexington is one of the class just mentioned; but Captain Booth was desirous of having a gentleman appointed as instructor to the young officers, who, though not in orders, should be possessed of qualifications, and of a suitable character, to act in all respects as chaplains, as far as is competent to a layman,—that is, to perform the precise duties of a reader in the Church; and whose example should give force to his instructions. I was highly favoured, through your instrumentality, Sir, in obtaining from the Protestant Episcopal Theological Seminary, a young gentleman, answering, as I think, in all respects to the above description. For the comfort and accommodation of this gentleman, as I have learnt, every provision was made by the commander, which the proper discipline of the ship would permit; and every facility has been afforded to give his labours effect. And I have the satisfaction to be assured that public worship has been regularly observed on board of the Lexington, from the time of her departure from this port. Under these circumstances a further appropriation of Prayer Books was made in addition to those which has been previously furnished.

I am aware, Sir, that it does not come within the immediate purview of your Society, but I cannot persuade myself to forego the opportunity of urging, through them, on the students of the Seminary the importance of cultivating (if they will allow the *mal-a-propos* metaphor) the field of labour thus put within their power. As a missionary ground (still to pursue the idea on the sea!) it certainly affords extensive scope for usefulness. To endeavour to reclaim from evil courses,—which habit alone seems to induce, and which want of means to correct alone would seem to continue,—this useful class of men, who are the connecting links of all the naturally discovered parts of the earth, who are the great sinews of commerce, that source of so many and so important comforts and blessings to our land, and who, in this country in particular, must always form the

main bulwark of our national defence,—to undertake such a work would seem to afford the fairest scope for the exercise of Christian philanthropy; and to present an incitement to zeal and activity, peculiarly appropriate to the intended heralds of the Cross. As those who are to be engaged in the great work of extending the boundaries of our common Master's kingdom, what labour can be more useful for them, what exercise can promise to be crowned with more abundant fruits; than the changing of every ship's company into a worshipping Christian family,—than the transforming of every vehicle of commerce, or of national defence, into a floating temple of the Lord of Hosts;—than the converting into true living members of Christ's mystical body, of those who, either by the irregularity of their lives, may counteract all the self-denying labours of Christian Missionaries in distant lands; or may themselves if truly converted to God, become the heralds of salvation to the utmost corners of the earth? As intended ministers of the Church, how can they be more usefully employed in her service, than in extending the knowledge, the love, and the employment of her heavenly form of worship among those who are already predisposed for its adoption; and whose natural ardour of spirit if directed into the channel of devotion, would infuse into it that animation and fervour which would seem to be almost all that is requisite to render it the pure spiritual service of the saints and angels above.[1]

A year's reflection had only strengthened the conviction that the work could be better done by a single strong organization combining the ripe experience of the members of the elder with the energy of the younger Society. There seems to have been a departure from the usual custom in electing the officers and standing committees at the annual instead of a subsequent meeting.

At the meeting of February 20, 1828, the Report and Account current of the Treasurer, which agreeably to a resolution of the last meeting had been handed into the Standing Committee, were read. It appeared from them that the receipts of the past year,

1. The Twelfth Annual Report of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. and J. Swords, No. 127 Broadway. 1827.

all arising from the interest of the permanent fund, had been $482, and the expenditures $800.75; and that the permanent fund had increased $35, and amounted to $5,486.37 cents.

On motion the Treasurer's report was accepted.

The Agent's report, which had also been handed to the Standing Committee, was then read. It appeared from it that the amount of gratuitous distributions for the past year was 332 Bibles, and 712 Prayer Books; and that 13 octavo prayer Books, from the Society's plates, had been delivered to subscribers on the terms of the Society.

At the annual meeting, February 26, 1828, the Eighteenth Annual Report of the Board of Managers was read by the Secretary, and adopted.

The committee appointed at the last meeting to confer with a committee of the Auxiliary Society on the subject of an union of the two institutions, reported that they had had an interview with the said committee, and that arrangements were making for accomplishing the object of their appointment.

The committee was continued.

The Society proceeded to the election of ten laymen to be associated with the Bishop of the Diocese, and the Clergy of the Protestant Episcopal Church in this city, as the Board of Managers for the ensuing year. The following gentlemen were elected:

John Onderdonk, Richard Whiley, John Slidell, Henry McFarlan, Henry Rogers, Richard Platt, George Dominick, David Clarkson, Isaac Carow, Thomas W. Ludlow.

The following is the

EIGHTEENTH ANNUAL REPORT:

As stated in former reports, the extensive operations of the Auxiliary New York Bible and Common Prayer Book Society have so occupied the field and means of usefulness in this department of Christian enterprise, that the managers of the parent institution have, for several years, principally confined themselves to the care and proper application of its permanent fund. Within the last year this has been entirely the case. The greater number of our subscribing members are deceased, or removed from the city.

We are unwilling to divert the public patronage from the truly

meritorious, and eminently useful Auxiliary Society, by efforts to increase our subscribers. In this state of things, the now pending project of uniting the two societies was formed. In anticipation of its successful issue, the few subscriptions of the past year, being principally those of gentlemen who are also contributors to the auxiliary institution, have not been collected. Our receipts, therefore, have been confined to the interest of the permanent fund; and have amounted to $482.

The fund has increased, by donations, $35, and amounts now to $5,486.37, together with about $50 of interest due on deposits in the Savings Bank.

The following report of the Agent shows the distribution of Bibles and Prayer Books for the past year:

The Agent of the New York Bible and Common Prayer Book Society begs leave to report—

There have been distributed during the past year, to the different congregations in the State, 306 Bibles and 696 Prayer Books of the appropriation of 1827; also 26 Bibles and 16 Prayer Books of previous appropriations; making a total of 332 Bibles and 712 Prayer Books, delivered out of the depository since the last annual report.

There have likewise been delivered to subscribers, upon the terms of subscription, 13 octavo Prayer Books from the Society's plates. HENRY M'FARLAN, Agent.

New York, Feb. 5, 1828.

The aggregate amount of Bibles, New Testaments and Common Prayer Books distributed by the Society, since its establishment in 1809, is 15,447.

In the month of August last, the Board of Managers had the melancholy pleasure of uniting with similar boards of the several sister institutions of our Church in this city, in a meeting called, at the suggestion of a few of their prominent and active lay members, for the purpose of expressing our respect for the memory of our then recently deceased associate, the Rev. Cornelius R. Duffie; and our sense of the loss, sustained, in his death, by religion and the Church. The removal of such men, so suddenly, and in the very prime of life, from more than ordinarily faithful and active exertions in the service of our God and Saviour, conveys to us, indeed, a most solemn lesson. We would derive from it ourselves, and earnestly and affectionately

commend to the regards of our fellow-members of the Church, a serious warning to do what our hands find to do of the work of the Lord, with all our might, and with no delay which our means and opportunities will enable us to avoid.

Signed by order of the Board of Managers.

J. H. HOBART, President.

Attest. B. T. ONDERDONK, Secretary.

New York, Ash Wednesday, February 20, 1828.[1]

The Thirteenth Anniversary of the Auxiliary New York Bible and Common Prayer Book Society was held (in conjunction with that of the New York Protestant Episcopal Missionary Society, and of the New York Protestant Episcopal Tract Society), in St. Paul's Chapel, on Thursday, October 16, 1828, at 7 o'clock P. M. The Right Rev. Bishop Hobart presiding, accompanied by the Right Rev. Bishop Inglis, of Nova Scotia.

The Annual Report of the Board of Managers of this Society was read by Mr. Floyd Smith, whereupon, on motion of the Rev. Dr. Reed, of Poughkeepsie, seconded by Judge Duer, of Albany, Resolved, that the Report just read be accepted, and printed under the direction of the Board of Managers.

On motion, Resolved, that this meeting feels undiminished confidence in the active zeal and untiring efforts of the Auxiliary New York Bible and Common Prayer Book Society, and earnestly hopes for a continuation and extension of its valuable operations.

On motion, Resolved, that the thanks of this meeting be presented to the Board of Managers for their faithful and valuable services during the past year.

The general meeting having adjourned, the Society was organized under its President, William E. Dunscomb, Esq.

The minutes of the last annual meeting were read by the Secretary, and on motion, approved.

The Society then proceeded to elect a Board of Managers for the ensuing year, Messrs. John Evers and Cornelius Oakley being appointed inspectors.

The following gentlemen were declared to have been duly elected, viz.—

1. The Christian Journal, Volume XII. No. 4, April, 1820. Pages 118, 119.

William E. Dunscomb, President.
James F. Depeyster, 1st Vice President.
Benjamin M. Brown, 2nd Vice President.
D. A. Cushman, 3rd Vice President.
C. N. S. Rowland, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.
Thomas N. Stanford, Agent.

Managers:—Richard Oakley, Philander Hanford, W. A. F. Pentz, J. Lawrence Moore, John Brouwer, William H. Hobart, George C. Morgan, S. Caldwell Cleveland, Henry I. Seaman, Lewis Curtis, J. H. Hobart Haws, Aaron O. Dayton, Henry Cotheal, Thomas Browning, Oliver M. Lowndes, Robert Gracie, James M. Pendleton, M.D., James Brown.

Thirteenth Auxiliary Report.

Pursuant to a resolution of the Society at its last meeting, the Board of Managers directed the publication of fifteen hundred copies of the Twelfth Annual Report, several hundred copies of which were distributed among our fellow Episcopalians of this city, immediately previous to the delivery of the Annual Sermon; the residue have been distributed in various sections of the country.

On Sunday evening, the 25th of November last, the Rev. Mr. Ives, the present Rector of St. Luke's Church, rendered a most essential service to the Society, by the delivery of an able and most appropriate sermon for its benefit, in St. John's Chapel. The collection on that occasion amounted to 219 dollars and 50 cents.

At an early period after the commencement of the present year, the Board of Managers ordered an edition of 500 copies of the Bible on good paper, from our stereotype plates, and 250 copies of the New Testament, which have been placed in the Depository: which has also been liberally supplied with Prayer Books. The Board placed at the disposal of the Rev. Mr. Jones, Chaplain in the United States Navy on this station, a considerable number of Prayer Books for distribution under his supervision. We regret exceedingly that the dangerous and protracted illness of that reverend gentleman will deprive us of the pleasure of inserting in this Report the highly interesting letters

with which we have been favoured for the two preceding years, in reference to his distributions, and their beneficial tendency upon the minds and feelings of the honest tars who were the usual recipients of our bounty. Considering the naval service a field of operation to which we are invited by the many and decided evidences heretofore afforded of the positive good we were accomplishing by diffusing the sound and evangelical principles of the Gospel, as held and taught by our Church, among the members of that service, we have at all times considered our Depository as open to every demand upon us from that quarter. And it is but common justice and common praise to say, that we have been most zealously and faithfully seconded in our views by the reverend gentleman to whom the government has committed the spiritual interests of the seamen and marines on this station.

Among the subjects claiming the particular attention of the Board of Managers was that of procuring the publication of the New Hymns, and their addition to our Book of Common Prayer. It was an effect of the sale of the copyright for the new hymns, that those persons who were the usual recipients of our bounty, were deprived of the gratification of their use during its continuance. This deprivation for one year would not have been so great an evil, but a question fairly arose, how far we should be justified in their publication, seeing that a copyright *must* be taken out for fourteen years, and that the remaining thirteen years was a reserved right of the General Convention of the Church. We were therefore placed in circumstances involving both a principle of morality and a question of right. Not being disposed to violate either the one or the other, and yet most anxious to obtain the liberty of publication at the expiration of the year for which the copyright had been sold, we appointed a committee, with the committee of the General Convention on that subject. The answer to the letter of the committee was somewhat ambiguously expressed, and left us to judge for ourselves. At the Annual Commencement of the General Theological Seminary in June last, there were assembled several of our Right Reverend Prelates, whom the committee felt it their duty to address; and had the satisfaction to receive from them the expression of their unanimous opinion, that we might proceed without either the fear or danger of incurring the displeasure of the General Convention. Thereupon the Board immediately or-

dered a set of stereotype plates to be cast added to those of the Prayer Book, and an edition of one thousand copies to be printed therefrom, so soon as they should be in readiness for that purpose. That edition has since been completed, and many copies of it are already distributed.

Another subject has commended itself to our particular attention, by its important bearing upon the future interests of our Church. The rapidly accumulating business of the General Protestant Episcopal Sunday School Union, located in this city, gave rise in the minds of some of our active laymen, to the idea of erecting a printing and binding establishment, which should be exclusively devoted to the interests of the several societies connected with our Church. The plan of such an Institution being suggested to our Right Reverend Diocesan and several of the Clergy and Laity in this city, it received their decided approbation. An Institution, to be denominated the "New York Protestant Episcopal Press," has therefore been commenced under circumstances which fully warrant the belief of its permanent establishment. A communication has been received from its Secretary, announcing its formation and object, and soliciting the co-operation of this Society in such manner as might appear most expedient. A committee was appointed by this Board, with instructions to report fully on the subject. At a recent meeting of the Board of Managers that committee presented a full and highly satisfactory report, which, together with the recommended resolutions, were unanimously adopted, and ordered to be inserted at length in this report.

The Committee to whom was referred the communication received from the Protestant Episcopal Press, beg leave respectfully to report,

That on the sixth instant a meeting was held by your Committee with the Standing Committee of the Press, on which occasion your Committee received a full explanation of the plan, progress, and prospects of the new institution.

The Trustees of the Press have it in contemplation, as soon as possible to obtain a public and suitable location, on which it is their intention to erect a permanent building of large dimensions; to contain in the basement story a Type and Stereotype Foundry; in the first story a Sale Depository, Rooms for the Meetings of Boards and Committees, a Library, and other

requisite apartments; and the upper stories to be appropriated for a Printing Office and Bindery. It is the intention of the Trustees to let the basement story, and such other parts of the building as will not be required for their own purposes, at such rates as will materially diminish the expenses of the establishment.

From the representations, they have no doubt that the Protestant Episcopal Press will have as much work as the Institution will require, and that, from the nature and extent of its arrangements, it will be able to execute its printing and publishing at lower rates than have hitherto been practicable. The sum of three thousand five hundred dollars it appears, has already been subscribed, and the subscriptions are still progressing.

The Trustees have made application to the Legislature of the State for a Charter, which they have every prospect of obtaining, as soon as the application can be heard. The title of the proposed Institution is that of the "New York Protestant Episcopal Press," from which it will be perceived that the system of religion set forth in its publications will be consonant with, and not opposed to the principles received by the Protestant Episcopal Church.

Your Committee deem it unnecessary to enter into any further detail of the proposed establishment, as all its plans are not yet fully matured. They rejoice that an institution which promises to be of so much usefulness, has at length been established, and they trust that this Society, and all the other Protestant Episcopal Societies and Religious Institutions, will hail it as one eminently calculated to promote their interests and increase their funds, and thus more effectually enable them to spread abroad the light of divine truth, and to dispel the mists of error and prejudice by which it may be obscured.

Your Committee beg leave, therefore, to submit the following resolutions for the consideration of the Board:

Resolved, That this Board feel highly gratified at the information they have received of the formation of the New York Protestant Episcopal Press; that they consider it an Institution which promises to be of great usefulness, and one by which the prosperity of this Society and all the other Protestant Episcopal Societies and Religious Institutions will be greatly advanced.

Resolved, That as soon as the Protestant Episcopal Press shall commence its operations, this Society will extend to it its patron-

age and support; and as far as the powers of this Society extend, it will be happy to devise all such measures as may tend to promote the success of the proposed Institution.

Resolved, That a copy of these resolutions be transmitted to the Standing Committee of the Protestant Episcopal Press, addressed to the Rev. William R. Whittingham.

All of which is respectfully submitted.

WM. E. DUNSCOMB.
ROBERT GRACIE.

October 8th, 1828.

* * * * * * * *

The Account Current of the Treasurer shows the receipts during the year to have been $680.13. And the expenditures for all purposes, exclusive of $292.80 employed in the publication and sale of 976 Prayer Books at prime cost, to have been $680.13, leaving us indebted to our publishers the sum of $226.03. As usual, the Society have sustained some losses by the death, resignation, and removal of several of its subscribers; and several new subscribers have been received during the year. The amount of available funds is about equal to those of the two or three preceding years, with the exception of those of the last, which were augmented much beyond their ordinary amount, by the sermon and collection in the different Episcopal Churches in the city. The Permanent Fund has been increased from $1,027.73 to $1,175, by the accumulation of its own interest, and the Life Subscriptions of Messrs. John Ferguson, Thomas N. Stanford, James N. Wells, and Moses Smith. Six hundred dollars of the above sum is amply secured by bond and mortgage, at seven per centum per annum, and the interest paid quarterly and with punctuality. The remaining $575 is deposited with one of our first commercial houses, at an interest of six per centum per annum, with the privilege of withdrawing it at any time when an opportunity of a permanent investment may offer.

The Agent of the Auxiliary New York Bible and Common Prayer Book Society begs leave to offer to the Board of Managers, a statement of the distributions and sales made under his direction from the last anniversary to the present time, embracing a period of ten months.

There have been received into the Depository within the period above named, for the purpose of gratuitous distribution,

500 Bibles, 250 Testaments, and 1,279 Prayer Books. The following exhibits an aggregate of the distributions:

	Bibles.	Testaments.	Prayer Books.
To the Orphan Asylum, House of Refuge, and other humane institutions in the city	20	12	30
To the Chaplain of the Alms House, City Hospital, and Bridewell, for the use of the poor objects of his care	20		30
To the Sunday Schools in this city, and in various parts of our own and in other Dioceses	19	48	216
To the Rev. Cave Jones, Chaplain of the Navy, for the use of seamen of the United States service			50
To sundry persons, for the use of seamen in the Merchants' service	9		27
To Capt. John Orde Creighton, for the use of the crew of the United States Ship Hudson	12	18	50
To Capt. Elliott, for the use of the crew of the United States Ship Erie	6		25
To the Episcopal Clergy in the City of New York, for distribution, including a donation of 48 Prayer Books to aid in forming a Congregation at Harlem	12	18	64
To various Missionary Stations in our own Diocese	13		399
To Clergymen and Laymen, for distribution in the States of New York, New Jersey, Pennsylvania, North Carolina, Ohio, Mississippi, Connecticut, Massachusetts, Vermont, and the Michigan Territory	38	24	349
To members and subscribers at various times, delivered upon the order of the Treasurer	45	14	26
Distributed at the Depository to indigent individuals	4	10	13
	198	144	1279

During the same period the sales amount to 50 Bibles and 976 Prayer Books, at the established rates of the Society. Leaving on hand 252 Bibles and 135 Testaments.

The total number of volumes distributed gratuitously or sold at first cost by this Society since its formation, is *forty-five thousand five hundred and twenty-six.*

The Agent reports that an edition of 1,000 copies of the Book, with the new hymns annexed, ordered at the last meeting of the Board of Managers, is in considerable forwardness, and will be ready unquestionably, in time to afford an opportunity for our usual distributions to the clergy during the meeting of the Convention of the Diocese.[1]

The allusion to the formation of the Protestant Episcopal Press brings into notice a scheme which was the culmination of long and earnest planning for the good of the American Church. The great results achieved by the English Society for the Promotion of Christian Knowledge had aroused the attention of many in this country. One clergyman, the Rev. William Barlow, then of New Hampshire, but afterward of New York, took up the consideration of it, and urged in public addresses and in a pamphlet which was circulated in the General Convention of 1823. The time did not seem expedient for a general society, but New York laymen considered his scheme, and finally effected an organization which they expected would be of permanent and growing benefit to the Church.

It was as editor of its publications that the learned William Rollinson Whittingham first gained distinction and gave to the Church those standard works which informed the men of that generation of the true principles of the Church. With it became closely affiliated the New York Tract Society and the Auxiliary Bible and Prayer Book Society, as will be seen in the course of this narrative.

The meeting of the Bible and Prayer Book Society in the winter of 1829 was evidently a gloomy one. No report was presented, but evidently the negotiation had been commenced for a union. There are no notices of this meeting among many other meetings in The Christian Journal. The report for 1828 is the last formal report made.

All further proceedings dealt with the prospect of renewed life in an enlarged Society.

1. The Thirteenth Annual Report of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society. New York: Printed by T. and J. Swords, No. 127 Broadway. 1828.

New York, Tuesday, Feb. 24, 1829.

The Board of Managers met in Trinity Church. Present: The Right Rev. John H. Hobart, D.D., the Rev. William Berrian, D.D., the Rev. Christian F. Cruse, the Rev. Levi S. Ives, the Rev. George L. Hinton, the Rev. William Creighton, the Rev. George Upfold, M.D., the Rev. Benjamin T. Onderdonk, D.D., Henry Rogers, John Slidell, John Onderdonk.

The minutes of the last meeting were read and approved.

Resolved, That a committee be appointed on the State of the Society, consisting of the President, and two clerical and two lay trustees.

The Rev. Dr. Onderdonk, the Rev. Dr. Wainwright, Mr. H. Rogers, and Dr. John Onderdonk, were appointed.

Resolved, That all further proceedings of this Board be suspended until the above committee shall report.

The Board adjourned.

New York, Tuesday, March 3, 1829.

This being the day appointed by the Constitution, the Annual Meeting of the Society was held in Trinity Church.

The President being absent the Rev. William Berrian, D.D., was called to the chair.

The minutes of the last meeting of the Society were read and approved.

The committee on the subject of a proposed union between this Society and the Auxiliary New York Bible and Common Prayer Book Society, appointed at the meeting in 1827, and continued by that in 1828, reported that the subject was now under the consideration of the Board of Managers. Whereupon the committee was discharged.

The Society proceeded to the election of ten laymen to be associated with the Bishop and Clergy of the city as a Board of Managers for the ensuing year. The following gentlemen were chosen:

John Onderdonk, John Slidell, Henry Rogers, George Dominick, Isaac Carow, Richard Whiley, Henry McFarlan, Richard Platt, David Clarkson, Thomas W. Ludlow.

Resolved, That the President be authorized to call a special meeting of the Society at any time previously to the next regular meeting, that he may think expedient.

The Auxiliary under its new management with the Press seemed to be even more prosperous and to devise more liberal things than formerly.

Fourteenth Annual Meeting of the Auxiliary New York Bible and Common Prayer Book Society was held at the buildings of the New York Protestant Episcopal Press, on Thursday, October 1st, 1829. The Chair was taken by William E. Dunscomb, President of the Society, at half-past 4 o'clock P. M.

The minutes of the last Annual Meeting were read by the Secretary, and on motion approved.

On motion, Resolved, That when this Society adjourns it will adjourn to meet again at St. John's Chapel at half-past six o'clock P. M.

Resolved, That the reading of the Annual Report of the Board of Managers be dispensed with until the meeting this evening.

Resolved, That the Society do now proceed to the election of a Board of Managers for the ensuing year: Whereupon Messrs. J. Lawrence Moore and Thomas Woodhead were appointed inspectors. On counting the ballots the following gentlemen were declared duly elected:

William E. Dunscomb, President.
James F. Depeyster, 1st Vice President.
Benjamin F. Brown, 2nd Vice President.
D. A. Cushman, 3rd Vice President.
C. N. S. Rowland, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.
John V. Van Ingen, Agent.

Managers:—Richard Oakley, S. Caldwell Cleveland, J. Lawrence Moore, Henry J. Seaman, Henry Cotheal, William H. Hobart, M.D., Robert Gracie, J. H. Hobart Hawes, George C. Morgan, Aaron A. Dayton, Philander Hanford, John Brower, Lewis Curtis, Oliver M. Lowndes, Thomas Browning, Meigs D. Benjamin, James M. Pendleton, M.D., William B. Hall.[1]

On motion, Resolved, That the Society do now adjourn to meet again at half-past 6 o'clock P. M.

1. Subsequently elected by the Board of Managers to fill the vacancy occasioned by the resignation of Mr. Thomas N. Stanford.

Pursuant to adjournment this Society, in conjunction with the New York Protestant Episcopal Missionary Society, the New York Protestant Episcopal Tract Society, and the New York Protestant Episcopal Press, assembled at St. John's Chapel at half-past six o'clock P. M. The meeting was opened with appropriate devotional exercises, conducted by the Right Rev. John Henry Hobart, D.D., after which that Right Rev. Gentleman took the chair. The Annual Report of the Board of Managers was then read by William E. Dunscomb, Esq., whereupon on motion of Aaron Ogden Dayton, Esq. (who introduced his resolution by a very able and eloquent address in behalf of the Society),

Resolved, That the Report just read be printed, published, and distributed under the direction of the Board of Managers of this Society.

The Right Rev. Chairman of the Meeting, after being again joined in exercises of devotion, then pronounced a benediction, and the Society adjourned.

Attest: Charles Keeler, Recording Secretary.

Fourteenth Auxiliary Report.

These extracts are interesting:

From the rapid increase of population and of new settlements in our country, the field of operation is continually widening, and we can well assure those who are disposed to contribute that they cannot find a better channel for their benevolence than this Society affords, for we have generally confided our Bibles and Prayer Books for distribution to the Clergymen of our Church, who reside among the people, or in their travels become acquainted with their wants, and are best able to relieve them, for until their wants are discovered it is impossible to afford relief. As the physician in the distempers of the body pays no slight regard to the original constitution, as well as to the present condition of his patient, so it is the privilege and the duty of those who are engaged in instruments in restoring the shattered frame of humanity, and of basing it upon the rock of ages, not only to further in themselves more right apprehensions of the true nature of their former and present condition, and of their future exalted destination, but also to hold up to their fellow travellers that map which not only exhibits the

heavenly country to which they are journeying, and the rest laid up there for the people of God; but also points out the old path and the good way that leads to that rest, and guides and preserves the erratic footsteps of the earthly pilgrim therein, free from the pestilential vapours of sin and the manifold temptations by which he may be surrounded.

* * * * * * * *

A Committee was appointed to make arrangements for the Annual Sermon and Collection for the benefit of the Society, which afterwards took place in St. Paul's Chapel, on the twenty-fourth of November last, when the sum of two hundred and eight dollars and thirty-eight cents was collected, which sum was subsequently increased by a donation of one hundred dollars from a friend of the Society, under the signature of Y. Z. (whose charitable hand, though concealed from us, is visible to him that seeth all things), making the total amount thus received $308.38. According to the request of our benevolent friend and donor, the one hundred dollars contributed by him has been appropriated in the distribution of Prayer Books—fifty copies having been distributed under the direction of the Chaplain in the United States Navy on the New York station, one hundred copies appropriated to the use of Sunday Schools in this Diocese, and the residue of the Books distributed by the Missionaries in the remote sections of the State. Our friend Y. Z. has well observed that the gigantic efforts making in other quarters for the distribution of the Bible, call loudly upon us to extend also the distribution of the Prayer Book. The demand for Bibles also, on this Society, has in consequence been much lessened.

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Your Board on the third of December last made a donation of one hundred Prayer Books to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States; and have been favoured by the Executive Committee of that institution with the following resolution, adopted by them:

Resolved, That the thanks of this Committee be given to the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society for the liberal appropriation of one hundred Prayer Books for the Society's stations at Pensa-

cola and Tallahassee, which is gratefully accepted by this Committee.

Your Board have also appropriated fifty Prayer Books for the use of the Church at Mobile, which have been very gratefully received, and from their circulation, together with some Tracts which were forwarded at the same time, some benefit to the infant Church there may be expected.

* * * * * * * *

In May last it was announced to your Board that the Protestant Episcopal Press Association would commence their operations about the 26th of that month; it was thereupon Resolved, By the Board (in pursuance of a previous resolution pledging the patronage of this Society to that institution), that when the Press should so go into operation, the books, plates, and other articles belonging to this Society, then in charge of the Agent, should be transferred to the buildings of the Press Association in Lumber street, in the rear of Trinity Church; and also that the said Association should be the future publishers and binders for this Society, provided they execute the work at prices at least as favourable as those heretofore paid. A Committee was charged with the duties imposed in the preceding resolution who have since reported the due performance thereof. The meetings of your Board are now held at the buildings of the Protestant Episcopal Press, where a convenient room has been fitted up for the purpose. We congratulate the friends of the Church in every State on the establishment of the Press Association, where ample arrangements have been made for the execution of all business that may be offered, and where any printing that may be required will be done on the most reasonable terms, and we trust the establishment which has now become permanent will meet with the hearty cooperation and support to which its manifest utility lays claim. The only circumstance for regret is that the change of the location of the Society's business led to the resignation of our late worthy Agent, Mr. Thomas N. Stanford, which your Board received in July last, and they have consequently been thus deprived of his invaluable and gratuitous services in that capacity. Appropriate resolutions of thanks for his long and faithful services have been passed and presented to our late Agent; and

at an election subsequently held Mr. John V. Van Ingen was duly elected to fill the vacancy.

We lately authorized our Agent to purchase from the Press Association one thousand copies of the Prayer Book and five hundred copies of the Testament, and also to contract with them for the printing of five hundred copies of the Bible from the Society's plates; two hundred of which to be bound up to meet immediate demands. Our Agent has since reported that he has complied with the duties thus enjoined. We are now enabled to procure Prayer Books from the Press Association at 25 cents per copy from our stereotype plates, equal in all respects to those hitherto distributed. We have placed five hundred copies of the Prayer Book at the disposal of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States; to be drawn for in such numbers and at such times during the ensuing year as they may deem proper; the thanks of the Executive Committee have been received "for this very liberal appropriation." One hundred copies more have been placed at the disposal of the Rev. Addison Searle, Chaplain of theUnited States Navy, lately appointed for the New York Station—a station which was formerly occupied by the late Reverend and much lamented Mr. Jones, who was eminently useful in dispensing the bounty of the Society to the objects within his reach, as will appear by the records and proceedings of our Institution (and who was also distinguished for an ardent and enlightened attachment to the principles of the Church to which he belonged). We are grateful that in his successor, the Rev. Mr. Searle, we may look for the same zeal and fidelity in the cause of the Society.

From the *Report of the Agent* (which may be found in the appendix) it appears that the amount of gratuitous distributions since the last anniversary have been as follows: 218 Bibles, 157 Testaments, and 1,939 Prayer Books; the amount of sales from the Depository, at prime cost, during the same period have been 3,272 Prayer Books—making the total amount of sales and distributions since our last Report, 218 Bibles, 157 Testaments, and 5,211 Prayer Books—and the whole number since the formation of the Society, 51,112 volumes.

By the Treasurer's Account Current it appears that there have

been received into the Treasury during the past year to the credit of the disposable fund:

From Y. Z., an unknown friend of the Institution, to be expended in the distribution of Prayer Books..	$100 00
From collection in St. Paul's Chapel on Sunday evening, the 24th November last.....	208 38
From Messrs. T. & J. Swords for 50 Bibles in sheets.	25 00
From a member of St. John's Chapel, as a donation.	10 00
From subscribers	307 00
Making a total of.....	$650 38

There have been paid during the year:

To Messrs. T. & J. Swords, the balance of their account due at the close of the last year.....	$226 03
For 296 copies of the Prayer Book, purchased with the liberal donation of Y. Z.....	99 66
To James Connor, for repairing the stereotype plates of the Prayer Book.....	41 88
For contingent expenses, including insurance on plates and stock	32 26
To our former publishers, Messrs. T. & J. Swords, on account	249 25
	$650 38

The Society is still indebted to the Messrs Swords for balance of account $88.10.

The Treasurer takes this opportunity to express his thanks to the Messrs. Swords for their liberality in furnishing, at all times, the required quantity of Prayer Books for distribution, without any reference to the means of the Society to pay for them.

A suitable person is now employed in collecting the arrearages due from subscribers.

The permanent fund at the close of the last year amounted to	$1,149 23

Since augmented by the life subscription of Dr. Samuel W. Moore	25 00
By a donation from a "Friend" by the hands of Mr. Jacob Shatzel	50 00
By interest on A. Wonnenburgh's bond and mortgage.	31 50
By interest on $655.48 in the hands of Messrs. Henry and George Barclay	39 24
	$1,294 97

There have been employed during the past year $1,064.87 in the purchase and sale of 3,272 copies of the Prayer Book, at prime cost, which are not included in the amount stated as having been received to the credit of the disposable fund.

The Society is now indebted to its present publishers, the New York Protestant Episcopal Press, the sum of $296.57 for Prayer Books and Bibles, furnished since its Depository was transferred to that establishment.

An arrangement has been made with that Institution by which this Society will hereafter derive a revenue from the use of its stereotype plates for the Bible and Book of Common Prayer.

AGENT'S REPORT OF DISTRIBUTIONS SINCE LAST ANNIVERSARY.

To the conductors of the following Sunday Schools, for use and distribution, viz.—			
Christ Church			62
All Saints' Church	8	10	30
Trinity Church	4		6
St. John's Chapel	8		54
St. Luke's Church	6		36
Schools attached to the Theological Seminary	18	12	30
St. Mark's Church	4	4	6
St. Stephen's Church		12	
St. Paul's Chapel	6	6	24
St. Philip's Church	3	3	6
Grace Church	2		6
St. Thomas' Church	4	4	6
	63	51	266

To subscribers, on acct. of their subscriptions.	37	8	69
To clergymen and other individuals of the city, for distribution	34	32	159
	134	91	494
In various other portions of this State as follows, viz:			
Essex County, Rev. D. Burt, Missionary	6	12	24
Washington Co. Granville, Rev. Palmer Dyer, Missionary			12
Hampton, Rev. Moore Bingham, Miss'ary.	2	6	16
Saratoga Co. Ballston, Rev. D. Babcock		6	12
Milton, Rev. Mr. M'Cabe	1	2	12
Schenectady Co. Schenectady, Rev. A. P. Proal	2	4	12
Duanesburgh, Rv. Mr. Thomas			6
Rensselaer Co. Lansingburgh, Rev. Mr. Whipple	4		12
Rensselaer, Rev. Mr. Fuller	4		32
Columbia Co. Hudson, Rev. Mr. Stebbins.			6
Dutchess Co. Poughkeepsie, Rev. Dr. Reed.			6
Hyde Park, Rev. Mr. Johnson	2	2	8
West Chester Co. Peekskill, Rev. Mr. Ives.			20
Bedford, Rev. Mr. Nichols			12
Harlem, Rev. Mr. Hinton			12
Yorkville, Rev. Mr. Richmond			12
West Farms, Mr. Burtis			3
Rev. Mr. Jelliff			12
Rev. Mr. Crosby			12
Kings Co. Brooklyn, Rev. Mr. Johnson	3	3	20
Orange Co. Goshen, Mrs. Wikham			6
Walden, Rev. Mr. Kingsbury			12
Newburgh, Rev. Mr. Brown			12
Delaware Co. Delhi and Hobart, Rev. H. R. Peters			24
Broome Co. Rev. E. Punderson, Missionary.			12
Madison Co. Mr. Fargo, for a negro congregation			12
Oneida Co. Rev. D. Nash, Missionary			32

Herkimer Co. Rev. P. J. Whipple and Rev. W. M. Weber	4		28
Cayuga Co. Rev. O. H. Smith, Missionary..	4	6	12
Steuben Co. Bath, Rev. Mr. Bostwick			12
Allegany Co. Hunt's Hollow, D. Hunt			12
Genesee Co. Geneseo, Rev. Mr. Bayard, Missionary			16
LeRoy, Rev. Mr. Beardsley, do			12
Niagara Co. Manchester, J. D. Veaux	4		24
Monroe Co. Rochester, Rev. F. Cumming..			12
Onondago Co. Skaneateles, Rev. Mr. Hollister, Missionary			12
Oswego Co. Oswego, Rev. Mr. M'Carty			12
Chataugue Co. Dunkirk, Mr. Hopkins			6
Jefferson Co. Rev. Hiram Adams	6	6	20
Brownville, Rev. Mr. Keese			18
St. Lawrence Co. Ogdensburgh, Rev. Mr. Todd, Missionary			20
Rev. Mr. Adams, do			12
	42	47	599
To sundry other States, viz.:			
Rhode Island, Warren, Rev. Mr. Bristed			30
Vermont, Woodstock, Rev. Koel Clap			25
Connecticut, Pomfret, Rev. Mr. Kellogg			8
North Carolina, D. Cameron, Esq			8
Rev. Mr. Byron, for a destitute congreg'n.			12
Ohio, Cincinnati, Rev. Mr. Johnson			12
Chagrin, Rev. Mr. Freeman			12
Ashtabula, Mr. W. W. Reid			12
Delaware, Wilmington, Rev. J. Pardee			18
New Jersey, Jersey City, Rev. Dr. Barry	6	6	36
Perth Amboy, Rev. Mr. Chapman	2		4
Newton, Rev. C. Dunn	3		6
H. M'Farlan, Esq., for Monroe Works..			24
Morristown, Rev. B. Holmes			12
Hope, Mr. Swayze			12
Orange, Rev. Mr. Whittingham			5
Paterson, to Episcopal Sunday School			4
Alabama, Mobile, Wm. E. Dunscomb, Esq., for a new Church, Mobile			50

West Florida, Tallahassee, Rev. H. N. Grey.			50
Pensacola, Rev. A. Searle			50
P. P. Gallatin, by order of the Board			50
	11	6	440
To Naval Storekeeper, Brooklyn 12			
Rev. A. Searle 82—			94
To Soldiers at Bedlow's Island, by the Rev. Dr. Milnor			35
To the Chaplain of the Alms House, City Hospital, and Bridewell, for the use of the poor under his care	6	12	32
To sundry persons, for the use of the seamen in the Merchant's service	3		11
To poor persons applying at the Depository at different times	12	1	22
To the Orphan Asylum, City of New York			12
To the Rev. R. A. Henderson, on account of appropriation to Domestic and Foreign Missionary Society			200
Total Bibles,	218		
Testaments,		157	
Prayer Books,			[1] 1939

It will be well for the Churchmen of this day to know with what zeal the work of publication was entered upon by the Press.

"The object of the Society which the Trustees have endeavoured to keep steadily in view is the diffusion through the medium of the Press of the blessings of the Gospel, as it is exhibited in the doctrines, the worship and the discipline of the Protestant Episcopal Church in the United States of America. How far these ends have been hitherto attained let the history of their proceedings tell."[2]

1. The Fourteenth Annual Report of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, read before the Society in St. John's Chapel, October 1, 1829. New York: Printed at the Protestant Episcopal Press, No. 46 Lumber Street. 1829.

2. First Annual Report of the Board of Trustees of the Protestant Episcopal Press. New York, 1829. p. 5.

"From the Circular which was issued at an early period in our proceedings it has no doubt been perceived that the business of the Auxiliary New York Bible and Prayer Book Society and the Protestant Episcopal Tract Society of this city, as well as that of our General Sunday School Union and other institutions connected with the Church has been committed to the *Press,* and the sale, distribution, etc., of their publications placed under the care of its agent. The most important aid to the operations of these Societies, especially to those of our Sunday School Union, is reasonably anticipated from their connection with our institutions; and to all similar Societies connected with the Church, the Press is offered as an instrument prepared expressly for their use."[1]

The Sunday School Union above referred to was the outcome of the First-day, or Sunday School founded January 11, 1791, at Philadelphia, as the result of a meeting on the preceding 19th of December, of twelve earnest Christian workers. Bishop White was President of the Society and Matthew Cary its Secretary.

The Philadelphia Sunday and Adult School Union was organized in 1817, a year after the New York Sunday School Union had been established. In 1826 the Rev. William Wilson, Vicar of Walthamstow, published a Manual of Instruction for Infant Schools. An American edition of this work was published in New York in 1830.

It must not, however, be inferred from this brief mention of early Sunday School organizations that the Church in New York had neglected her duty of teaching her children. Far from it. There is nothing clearer than the zeal shown by the Catechists attached to Trinity Church in its early days to ground children in the principles of the Faith both by instruction and by open catechizing in Church.

The older institution, the New York Bible and Common Prayer, was still at work as is shown by these Extracts from the Minutes:

At the meeting of February 3, 1830, the Treasurer presented his report and account current. It appears from them that their receipts during the last two years (including a balance from the old account), were $585.84 cts., and the expenses $419.16 cts.,

1. First Annual Report, 1829, p. 8.

leaving a balance in favour of the Treasury of $166.68 cts.; that the present amount of the permanent fund is $5,686.89 cts.; and that the probable amount of disposable funds for the ensuing year will be $457.68 cts.

The Treasurer's report was accepted, and that, and his account current ordered to be placed on file.

A communication was received from the Trustees of the New York Protestant Episcopal Press, announcing the establishment of that institution, and its readiness to execute printing, binding, etc., for this and other Societies of the Church. Whereupon,

Resolved, that this Board has heard, with much pleasure, of the establishment and operations of the New York Protestant Episcopal Press; and that the printing of this Society be hereafter executed at that Press.

A communication was received from the Trustees of the New York Protestant Episcopal Press, and another from the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, respecting the use, by those Institutions, respectively, of the octavo stereotype plates of the Book of Common Prayer, belonging to this Society.

Resolved, that the above communication be referred to the committee on the state of the Society, to report thereon at the stated meeting of this Board to be held on Wednesday, the 24th inst. (Folio 139.)

The Board met, according to adjournment, in Trinity Church, February 24, 1830, when the Committee on the State of the Society reported—

"That measures are now pending which, they trust, will lead, in a short time, to such an union between this Society and the Auxiliary Society, as will secure, to the equal satisfaction of both parties, the most efficient prosecution of the great objects which both have in view. The Committee, therefore, ask to be continued for the purpose of continuing to prosecute the measures above referred to.

"The Report was accepted and the committee continued." (Folio 142.)

This is the last entry in the minutes of Bishop Onderdonk as Secretary.

In the following letter we have an echo of previous controversies. It is a calm and temperate brief statement of the position taken by conservative Churchmen.

THE BIBLE SOCIETY CAUSE.

Messrs. Editors,

A late number of the Philadelphia Recorder, in eulogizing a speech by the Rev. Professor Rutledge, at the meeting of the Philadelphia Bible Society, says, "The remarks made by Mr. R. were listened to with very peculiar satisfaction by us Episcopalians who are upholders of the Bible Society Cause." Now this is an improvement upon the heretofore common phrase of the Bible Cause, which has been unjustly represented as a dividing point among the members of our Church. No correct and Christian view of the subject will justify the designation of any class of Episcopalians as favourable to the Bible cause, in contradistinction to their brethren. The expression, however, "Bible Society cause," though better, is not yet quite fair. To Bible Societies none object. But many do most conscientiously object to any religious societies which have a tendency to keep out of view the principles of Church union, on which, it has been divinely ordained, all the objects of religion should be promoted. Therefore, such Bible societies as shut out all regard for this divinely appointed mode of spreading the Gospel, as well as all similar societies for religious purposes, are not approved by many Episcopalians. They are not unfavourable to Bible societies, but to amalgamated societies, whatever be their object, for which, in pursuit of religious purposes, the Church of Christ, which He established for those purposes, is, by law, or custom, or understanding, excluded, as furnishing the principle of union, and the rule of operation. Let one step more, then, be made, in reforming unjust modes of speech, and the promiscuous Bible Society cause be, in fairness, stated as the ground of difference.

I. L. E.[1]

In the fall, at the Anniversary Meeting this cheering account and report of the Auxiliary Society are given:

The Fifteenth Anniversary of the Society was celebrated in St. John's Chapel, in connection with that of the New York Protestant Episcopal Tract Society, the New York Protestant Episcopal Missionary Society, and the New York Protestant Episcopal Press, on Thursday, October 7, 1830, at seven o'clock P. M.,

1. The Christian Journal, Volume XIV., No. 7, July, 1830, pp. 199, 200.

the Rev. Thomas Lyell, D.D., in the Chair, and Charles Keeler, Secretary. The meeting was opened with prayer by the Rev. Chairman. The Annual Report was then read by James M. Pendleton, M.D., whereupon on motion of Mr. William B. Hall.

Resolved, That the Report just read be accepted and printed under the direction of the Board of Managers.

Resolved, That the increase of the operations of this Society as evinced by the Report is a matter of gratulation and thankfulness to its members.

Resolved, That the new channels of distribution opened during the past year, are gratifying pledges of future usefulness.

Resolved, That the assistance afforded by this Society to destitute portions of sister Dioceses and waste places in the extreme borders of our Zion must tend to draw closer the bonds of Union which join our American Episcopalians in one faith and worship.

The business of the evening was concluded with suitable exercises of devotion, conducted by the Rev. Chairman, and the Society adjourned to meet again at the building of the Protestant Episcopal Press, on Wednesday, the 13th instant, at 7 o'clock P. M. for the election of officers.

Pursuant to adjournment the Society met at the buildings of the Protestant Episcopal Press on Wednesday the 13th instant at 7 o'clock P. M., William E. Dunscomb, President of the Society, in the Chair.

The minutes of the last annual meeting were read by the Secretary and on motion approved. On motion of Mr. B. M. Brown,

Resolved, That the Society do now proceed to the election of a Board of Managers for the ensuing year.

Whereupon Mr. B. M. Brown and Mr. Lewis Curtiss were appointed inspectors by the Chair.

On counting the ballots the following gentlemen were declared duly elected, viz.:

William E. Dunscomb, President.
James De Peyster, 1st Vice President.
Benjamin M. Brown, 2d Vice President.
D. A. Cushman, 3d Vice President.
Charles N. S. Rowland, Corresponding Secretary.
Charles Keeler, Recording Secretary.
Floyd Smith, Treasurer.
John Van Ingen, Agent.

Managers:—Richard Oakley, S. Caldwell Cleveland, James L. Moore, Henry J. Seaman, Henry Cotheal, William H. Hobart, M.D., Robert Gracie, Aaron O. Dayton, George C. Morgan, Oliver M. Lowndes, Philander Handford, J. H. Hobart Haws, Lewis Curtiss, Meigs D. Benjamin, Thomas Browning, William B. Hall, James M. Pendleton, M.D., John Alystyne.

Adjourned. Charles Keeler, Secretary.

Fifteenth Auxiliary Report.

The return of this season brings with it the period when the Managers of the Auxiliary New York Bible and Common Prayer Book Society are required to lay before their constituents an abstract of their proceedings during the past year. The occasion which calls us together is one of great interest, and of some anxiety to your Board of Managers, as in rendering an account of their stewardship they trust to receive your approbation for the manner in which they have distributed your bounty.

Your Board think it important to direct your attention to the arrangement entered into with the Press, by which a revenue will be derived from the use of the stereotype plate of the Bible and Book of Common Prayer; from this arrangement we felt warranted in appropriating a part of our Permanent Fund in the purchase at a cheap rate of the splendid set of octavo stereotype plates, formerly owned by Mr. Henry J. Megara, of this city, because that while the Society would receive a compensation for their use, equivalent to the interest of the capital invested in their purchase, and the gradual accumulation of the capital to its original amount, it would also afford the means of circulating at a cheap price, a book confessedly of the most clear and beautiful type now in use.

The greater facility hereby accruing of affording a more extended use of the Prayer Book, whether of the more common, or, better description is deemed to be fully within the original design and scope of this institution. It may not be improper here to advert to the important advantages which this Society derives from its connection with the Protestant Episcopal Press in addition to what has just been enumerated. We are enabled to distribute a much larger number of Prayer Books gratuitously than formerly; to dispose of those which are offered for sale at a reduced price, and at the same time of a much better quality.

The grant to Bishop Brownell's mission of 500 copies of the Book of Common Prayer has been well received, and proved to be much needed. The Board have the satisfaction of stating, also, that great good to our growing Church in the South and Northwest is resulting from the measure adopted by them of furnishing on their responsibility a supply of books to the zealous and active clergymen who are labouring in those districts, the Rev. George Weller and the Rev. Richard Bury. They have felt that it became them as Christians by every practical means to strengthen these outposts, and to encourage and support, by every means in their power, the faithful men who are there stationed; they have therefore done all that with their limited resources they could do; they have furnished books, some gratuitously, and some at the lowest rates of sale—most gladly would they have done more, and more they trust they will be enabled to do hereafter by the increase of contributions to the Treasury of the Society.

The Rev. Addison Searle, of the Navy Yard, Brooklyn, with his usual attention to promote the objects of this institution, has distributed among the seamen and marines at his station, and on board those preparing for sea, wherever he saw they would prove useful and acceptable; he has also obliged us by procuring from our Depository, and personally presenting to the officers of vessels of the Navy copies of the Book of Common Prayer, which have, we believe, been invariably received with cheerfulness and a proper estimation of our object in placing them at that gentleman's disposal.

It is with pleasure your Board take this opportunity of stating the obligation the Society is under to the Rev. Dr. Wainwright and the Rev. John A. Clark, for the able and eloquent discourses pronounced by them in aid of the funds of this institution; the pecuniary assistance thus afforded has contributed in no inconsiderable degree to augment our means of usefulness.

From the report of the Agent appended to this Report, it appears that the following have been the gratuitous distributions since the last anniversary: Bibles, 352; Testaments, 384; Prayer Books, 3,067; Hymns, 875; making a total of works put into circulation and gratuitously distributed by this Society since its organization of 55,890 volumes.

Treasurer's Report.

By the Treasurer's Account Current hereunto annexed as an Appendix, it appears that the whole amount of money received to the credit of the Disposable Fund during the past year is $1,656.30.

Of this sum there was withdrawn from the Permanent Fund and placed to the credit of the Disposable Fund, for the purpose of being invested in the purchase of the splendid set of stereotype plates of the octavo Prayer Book, formerly the property of Mr. Henry I. Megary, of this city, and in a set of stereotype plates for the new Hymns of a corresponding excellence of type, &c., $716.25.

Besides this sum so applied there have been paid to our present publisher, the New York Protestant Episcopal Press, and for contingent expenses, the sum of $936.05.

It will be observed on referring to the Treasurer's Account Current that the Society is greatly indebted to the Rev. John A. Clark and the Rev. Dr. Wainwright, by whom able and eloquent appeals were made in its behalf in several of the Churches of this city.

The Permanent Fund at the close of last year amounted to $1,294.94.

Since augmented by its own interest to $1,316.25.

Of this sum there was withdrawn for the purpose above stated $716.25.

Leaving a balance invested in a Bond and Mortgage, $600.00.

Revenue from Stereotype Plates. Our publishers, the New York Protestant Episcopal Press, have passed to the credit of the Society for the use of the stereotype plates for the Bible, the Book of Common Prayer, and the new Hymns, $317.50; a sum equivalent in value to twelve hundred and seventy Prayer Books, which have been added to the Society's ordinary gratuitous distribution.

The Society is now indebted to its present publishers, the Protestant Episcopal Press, the sum of $386.71.

At no period since the formation of this Society has there been a greater and more constant demand upon us from all quarters of our vastly extended country, and your Board of Managers have uniformly acted upon the principle that would best consult views and feelings of their constituents, by meeting fully and promptly and without reference to the present pecuniary ability of the

Society, every demand upon our Depository. Although this is a junior institution, and local both in its habitation and name, yet to its praise be it spoken, it is the chief source of supply for the Book of Common Prayer to the feeble Churches, which are without that most valuable digest and summary of the great truths of the Holy Book of God.

From the foregoing statement of the Treasurer's Report, it will be perceived that the Disposable Fund is consumed and a balance left against the Society. To supply this deficiency, and for the means of carrying on the future operations of the Society in proportion to the rapidly increasing demands for its benefactions, it will be absolutely necessary to make a regular annual demand upon the generosity of the several congregations of this city.

Your Board cannot for a moment entertain a doubt of deriving additional means from such appeal to the liberality of their Episcopal brethren; it has not failed them heretofore, and they trust in Him whose Word they are engaged in distributing, that it will not fail them for the future. The claims of our Society upon the kindness and liberality of our Episcopal friends, arise out of the very object which it proposes to effect—the distribution of the Bible and Book of Common Prayer—and as no higher object can possibly present itself to Christians, so the obligation to render its aid and assistance should be more generally felt than it appears to be at present. You are truly engaged in furnishing the "one thing needful."

Your labours are contributing in no small degree to confer that greatest blessing which can fall to the lot of man, the formation of a religious character, the instilling of holy and divine thoughts and in subjecting the will and passions to the correction of God's Holy Word. What work can be more glorious, what more consonant to the feelings of moral, intellectual and accountable beings? What can produce more delightful emotions in the human breast than the consciousness that, by our means, or through our agency, the immortal and everlasting truths of the Gospel have been put forth to guide and instruct mankind? Happy may he consider himself who has a share in this noble and exalted work.

It is your benevolence which places in the hands of the poor, the miserable and the destitute that sacred volume and its admirable comment, the Book of Common Prayer, which contains such

rich promises of reward to the virtuous and which the Christian with songs of triumph through this his mortal pilgrimage.

If you could follow your Bible and its accompanying Book of Common Prayer into the remote and destitute parts of our country, where your exertions have sent it; if you could there witness the hope of final approbation, the prospect of relief and acceptance in that dark hour when mortal aid can be of no avail, you would rejoice greatly at what had been accomplished and make redoubled exertions for future operations.

Your Board cannot in justice to their feelings conclude their Report without alluding to that afflicting dispensation of Providence which has deprived the Church over which he presided, of the invaluable services of its late beloved and lamented Bishop. The event is of such recent occurrence, so fresh in our recollections, and the expression of grief so general, that in expressing the gratification they experience in reflecting that this Society in distributing the Bible in connection with the Book of Common Prayer is acting in accordance with his wishes, and following the path so eloquently pointed out by him, in his discourse in 1816.

In thus submitting to his guidance and adhering to the principles of Church government which he advocated, we shall best evince our respect and veneration for his character and services.[1]

1. The Fifteenth Annual Report of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society, read before the Society in St. John's Chapel, October 7, 1830. With an Appendix. New York: Printed at the Protestant Episcopal Press, No. 46 Lumber Street. MDCCCXXX. 8vo. pp. 12.

CHAPTER XII.

CONTENTS.

Mourning over Bishop Hobart's Death — Resolutions by the New York Church Societies — Meeting of the N. Y. B. & C. P. B. Society, May 11, 1832 — Committee Appointed to Consider the Advisability of Amalgamating the Society with the Auxiliary Society, The Tract Society, and the Press — Extended Growth of the Auxiliary — Its Sixteenth Annual Report — Its Greater Vigour than the Parent Society — Anniversaries of 1832 — Report of the Auxiliary — New Edition of the Bible Projected — Report of Chaplain to Congress on the First American Bible in 1782 — Resolution of the U. S. Congress — Liberal Response to Appeal for New Edition of the Bible — Proof Sheets Read by Mr. Van Ingen and Rev. William R. Whittingham — Annual Meeting of 1833 — Eighteenth Annual Report — Appearance of the New Edition of the Bible in 1834 — Based on the Folio of 1616 — Address by Dr. Schroeder.

BISHOP Hobart's death moved the hearts of people as they never were moved by the death of any of his predecessors. He died a young man, full of energy, sword in hand, the very type of the Church Militant. It was not his personal character that had aroused enmity, on the contrary he had a great charm of manner, but it was his aggressiveness on behalf of the Church. What he conceived to be the Faith of the Church he fought for with all the stubbornness of his nature. He never for one moment minimized or compromised the divine claims of that branch of the Church in which he was a Pastor. It was this aggressiveness and uncompromising spirit which made men like William Jay oppose him with a violence and vehemence which we cannot but regret. The Bishop's interest in the two Societies whose history we are considering, the New York Bible and Common Prayer Book Society and the Auxiliary Society never slackened. He saw with prophetic eye the value of a wide and generous distribution of the Prayer Book as the "Most Effective Missionary of the

Church." His fight for the continuance of such a distribution has been amply vindicated. No Churchman now doubts the wisdom of that distribution, and parishes all over the land confess their indebtedness to this distribution of the Prayer Book as the means whereby they have been able to grow up through extended membership into strong and vigorous parishes.

Dr. Hobart died at Auburn, the residence of his old friend, the Rev. Dr. Rudd, September 12, 1830. The body was borne on a canal boat as far as Albany, and there transferred on board the "Constellation," which conveyed it to New York. The towns and villages along the route all displayed signs of mourning, and the procession to Trinity Church on the day of the burial, a mile long, passed through streets crowded to excess.

Through the courtesy of Trinity Corporation we are able to give the minute passed on the death of the Bishop.

At a meeting of Lay Members of the following Societies: The Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York, the Trustees of the New-York Protestant Episcopal Public School, the New-York Bible and Common Prayer Book Society, the New-York Protestant Episcopal Tract Society, the New-York Protestant Episcopal Missionary Society, the New-York Protestant Episcopal Sunday School Society, the New-York Protestant Episcopal Press, and the Executive Committee of the General Protestant Episcopal Sunday School Union, held at St. Paul's Chapel, in the City of New-York, on the evening of September 18th, 1830, for the purpose of expressing their sense of the loss they have sustained in the dispensation which has taken from them their beloved and deeply lamented Diocesan, the late Right Reverend John Henry Hobart, D.D., and their sacred remembrance of his virtues, Mr. James Swords was called to the Chair, and Robert Gracie and Richard Oakley were appointed Secretaries.

On motion of James Pendleton, M.D., seconded by J. Stearns, M.D., and Mr. Floyd Smith, the following resolutions were offered and unanimously accepted:

Resolved, That the afflicting dispensation of an all-wise, yet most gracious Providence, which, in removing from this life our late revered Diocesan, has deprived his family of a most tender and affectionate husband and father; the Church over

which he presided of a pious, learned, active, diligent, and most faithful guardian, guide and overseer; the Gospel, of one of its most able, sound, and eloquent advocates and expositors; literature and science of one of their most distinguished ornaments and enlightened supporters; the community of a most estimable citizen; our country of a most sincere and devoted admirer of her civil institutions; the several societies here represented, of a most able, faithful and successful expounder and defender of their principles; and ourselves, as their individual members, of the wise counsels, the parental guidance, and the affectionate converse of an unequalled friend, is an event which, while we bow in humble and sincere submission to the mandate of the Sovereign of the Universe, who hath called from the scene of his usefulness our greatly beloved and most deeply deplored Diocesan, fills our hearts with emotions of the deepest sorrow; yet is our sorrow soothed and mitigated by the well founded hope and the reasonably certain assurance that he hath gone to receive the commendation, "Well done, thou good and faithful servant, enter thou into thy Master's joy;" and that over us who are left there is till extended, to support, to protect, to prosper, and to bless us, the same kind and most gracious hand which gave and hath taken him away.

Resolved, That we most affectionately and tenderly sympathize with his bereaved family, and most devoutly pray that God in his great goodness and mercy will comfort and console them in this the hour of their deep affliction.

Resolved, That we most sincerely sympathize with his bereaved Diocese, and do most earnestly supplicate the Divine Head of that Church to which it is an humble but honoured portion, so to guide and govern the hearts of the members of the Ecclesiastical Council upon whom it may devolve to elect a successor, as to prevent division and dissension, and effectually secure that peace and order, and happy unity of opinion and action, which, while it has by God's blessing upon his faithful labours, so eminently characterized the Episcopate of our deceased Diocesan, will be the best and most sacred evidence that his memory and the principles that he so ardently loved, and so perseveringly inculcated, is duly and justly appreciated by those whom he has left behind him.

Resolved, That we hereby tender our most grateful acknowl-

edgments to the Rev. Clergy, the Physicians, and other attendants, who with such unwearied assiduity and tenderness administered to the necessities of their and our sick and dying friend. May God return to them their kindness seven fold, whenever it may please Him to lay them upon the couch of sickness, sorrow, and death.

Resolved, That as a public mark of our constant and sacred recollection of the virtues and good offices of our deceased Diocesan, the President of the several Societies here represented, we will wear a crape band upon our hats, and upon our arm, in the usual mode, until the festival of Christmas.

Resolved, That an attested copy of the foregoing be conveyed to Mrs. Hobart and family, and the Rev. John C. Rudd, D.D., and for publication in the Auburn Gospel Messenger.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretaries, and published in the daily papers of this city, and in all the Episcopal periodicals published in the United States.

James Swords, *Chairman.*

Robert Gracie,
Richard Oakley,
Secretaries.[1]

The records do not give any minutes between February 24, 1830, and May 11, 1832, on which date the Board of Managers met in Trinity Church.

Present:—The Rt. Rev. Benj. T. Onderdonk, D.D., Rev. Dr. Berrian, Rev. Dr. Creighton, Rev. Mr. Schroeder, Rev. Mr. Cutler, Rev. Mr. Richmond, Rev. Mr. Forbs, Rev. Mr. Haight, Rev. Mr. Breintnall, Thomas W. Ludlow, Dr. John Onderdonk, Henry Rogers, Isaac Careau.[2]

There being no Secretary, the Rev. Thomas Breintnall was apppointed Secretary, pro tem.

The minutes of the last meeting were read and approved.

1. Archives of Trinity Church, New York.

2. There appears to have been no uniformity in the spelling of names, It is "Carreau," or "Carrow"; "Henry J. Seaman" or "Henry I. Seaman"; "Frederick de Peyster" or "Frederic De Peyster"; "Curtiss" or "Curtis," and so on. This is mentioned here to account for the lack of unitormity in the spelling of names throughout these records.

The following report of the Treasurer was then read and ordered to be entered on the minutes:

To Bishop Onderdonk,

Dear Sir:

The balance in the hands of the Treasurer of the N. Y. Bible and Common Prayer Book Society is $30.40.

The permanent fund is as follows:

Deposited with the U. S. Life Insurance and Trust Company	$1,669 14
32 Shares Eagle Fire Company, cost	3,667 60
10 do.	598 60
	$5,935 34

The dividends on the stock amount to $291.00 per year, and with the above balance of $30.40 will constitute the disposable fund of the present year.

The bill of the Protestant Episcopal Press, for $717.28, has been paid.

I am, with great respect,
Your very obt. Servt.
Thos. W. Ludlow, Treasurer.

New York, May 11, 1832.

On motion Resolved, That a committee of three be appointed to confer with the Bishop and with similar committees from the Auxiliary New York Bible and Common Prayer Book Society, the New York P. E. Tract Society, and the New York P. E. Press on the subject of the formation of a new Diocesan Institution which shall embrace the objects of the above named Institutions.

The committee appointed by the chair consisted of the Rev. Dr. Creighton, Rev. Dr. Berrian, Isaac Carcau.

The Board then proceeded to the election of a Secretary, and on counting the ballots it appeared that the Rev. Thomas Breintnall was chosen Secretary.

The Board then adjourned.

In the meantime the Auxiliary had rapidly taken the place of the older institution and found its field both wide and attractive.

The list of officers and report is found in "The Churchman," founded to fight *pro Deo et Ecclesia.*

Auxiliary New York Bible and Common Prayer Book Society.

Officers for 1831-2:
Benjamin M. Brown, President.
Floyd Smith, 1st Vice President.
Henry Cotheal, 2d Vice President.
James M. Pendleton, M.D., 3d Vice President.
Charles N. S. Rowland, Corresponding Secretary.
Henry J. Seaman, Recording Secretary.
Richard Oakley, Treasurer.
Thomas Browning, Agent.

Sixteenth Auxiliary Report.

The Managers of the Auxiliary New York Bible and Common Prayer Book Society, in discharge of an annual duty, present themselves before their constituents with a report of the Board during the year which is just past. The execution of the sacred trust committed to their hands, fraught, as it is, with unspeakable satisfaction, is rendered still more interesting by the anticipation of that regularly returning period at which they are to recount to those whose bounty they dispense the progress and effect of their exertions. They rejoice, too in the opportunity which the occasion affords them of pressing upon the attention and patronage of the friends of religion and the Church, the continual claims of an institution, founded in the purest of all charity—that of diffusing among the poor of this world the means by which they may secure the riches of life and immortality.

The moneys which have come into the hands of the Managers since the last anniversary are about equal in amount to those received in the preceding year, and have been faithfully and carefully applied to the purpose for which they were given, but as part of them were necessarily expended in the discharge of a previous debt, the distributions have been more limited than usual, and have fallen far short of the wants and demands of the community. The applications for the Book of Common Prayer are unceasing, and it is greatly to be regretted that the

means afforded to the Society of meeting these applications bear so small a proportion to the importance of the object or the wealth of our community. With the petitions of the poor and destitute yet sounding in our ears, we appeal with heart-felt earnestness to our Episcopal brethren, who are blessed with the regular services of the Church, and whose devotions ascend to the Throne of Grace in the unequalled language of our Liturgy, and entreat them to remember the thousands who are scattered over the vast extent of our country, to whom these sources have long been unknown, and who would receive with tears of joy and gratitude the treasures which are contained in that book out of which their fathers or themselves, perhaps, in better days were privileged to worship.

We entreat them to remember the infant congregations which are fast springing into existence in the remote parts of our own diocese, and the numerous individuals more immediately about us to whom the Book of Common Prayer would be an acquisition as acceptable as it would be edifying. It appears by the statement of the Agent, which is annexed to this report, that the Society has distributed during the past year three hundred and twenty-eight Bibles, one hundred and eighty-one Testaments, two thousand two hundred and forty-five Prayer Books, and one hundred and thirty-seven copies of the Book of Hymns.

The whole number of volumes which have been put into circulation since the organization of the Society is fifty-eight thousand seven hundred and eighty-one.

It has been heretofore stated in our annual reports—and to prevent the possibility of misapprehension, we repeat the remark, that the great disparity in the number of Bibles and Prayer Books distributed by the Society, is owing entirely to the inequality of the demand. This inequality is accounted for by the existence of numerous Bible Societies, while ours is the only association in the country for the circulation of the Book of Common Prayer, whose operations are not confined to a very limited sphere. It will be seen by the report of the agent, that this Society, although nominally local and auxiliary, has extended its distributions during the past year into twenty-seven counties of our own State, and into eleven other States of the Union, besides the territory of Michigan, the distant island of Hayti, and the more distant colony of Liberia. It is a question

worthy of the most serious consideration, whether the usefulness of the institution would not be greatly increased by throwing off its local and auxiliary character, and relaying its foundations upon a more extended plan with a view of multiplying the sources of its income, and enlarging the compass of its operations. Nothing is so essential to the establishment and growth of our Church as the wide dissemination of the Book of Common Prayer. Without it the labours of the missionaries are deprived of very much of their efficacy. It is itself a most efficient missionary—addressing itself to the understanding and the heart in the most forcible and touching language, and exerting an almost irresistible influence over the mind of the sober inquirer after evangelical truth. In the circulation of this invaluable summary of doctrine, discipline, and worship, it is most desirable that the efforts of Episcopalians should be concentrated,—that there should be a confluence of the various means of Episcopal bounty, to be distributed wherever their refreshing and fertilizing influence might be most needed.

By the Treasurer's Report it appears that the Permanent Fund of the Society, which at the last anniversary amounted to $1,316.25, has been increased to $1,549.94. Of this sum $600 are loaned upon bond and motgage and $716.25 invested in stereotype plates of the octavo Book of Common Prayer. The balance of $233.69 is deposited at interest with the Trustees of the Protestant Episcopal Press. The addition just mentioned, has arisen in part from interest on the bond, and from the price paid by the Press for the use of the plates belonging to the Fund. For one hundred dollars of the increase we are indebted to the pious liberality of the ladies of St. Paul's Chapel; who have recently constituted the Right Rev. Bishop of the Diocese and the Rector and assistant minister of Trinity Church, life members of the Society. While we express our grateful sense of their generous contribution, we do but justice to the charity and religious zeal of the sex, when we anticipate the imitation of so praise-worthy an example by the ladies of other congregations. The sum received by the Treasurer to the credit of the Disposable Fund is $1,000.49. Of this sum $217.75 have been paid in by subscribers, $76.88 have been derived from donations; $75 have arisen from the use of our 18mo stereotype plates by the Protestant Episcopal Press, and $630.86 have been

collected in various churches, after sermons by Rev. Dr. Wainwright, the present Bishop of North Carolina, and the Rev. Messrs. Breintnall, Richmond, Bayard, and John A. Clark, to whom the Society is indebted for their able and successful efforts in our behalf.

The Board of Managers must be permitted to indulge their feelings by a public acknowledgment of the liberal gift of fifty dollars to this fund in the course of the year by Mr. Jacob Shatzel, whose name stands high on the list of benefactors of our religious institutions.

The whole of the Disposable Fund has been exhausted, and a debt moreover of $679.22, has been contracted with our publishers; we must therefore again resort to the unfailing benevolence of our friends for the means of relieving us from our present responsibility, and of continuing our operations through the coming year.

Under a lively recollection of past liberality, and with a firm reliance upon the blessings of heaven upon so sacred an enterprise, we make our annual appeal for aid with a confidence that never falters. Notwithstanding the stupendous exertions to distribute the Word of Life, which will mark the present as a memorable age in the history of Christianity, and which would seem even to the sober mind, to indicate the dawn of that bright and glorious day which the inspired volume teaches us to expect—there are yet many even in Christian countries to whose eyes the pages of the Gospel of Christ are scarcely more familiar than the Koran of Mahomet, or the Vedas of Hindostan. What has been already done in this holy cause, instead of abating our ardor, should have the effect of increasing our zeal, and stimulating us to more energetic action. "There is no discharge in this war," until the strongholds of irreligion and infidelity are broken up, and the banner of the cross waves throughout the world.

Following in this respect, we humbly believe, the practice and precepts of the Founder of our religion, we go forth to the contest armed with these weapons, the Word and the Church of God. While we regard and reverence the Bible as containing "all things necessary to salvation," and while we rejoice in the successes of our brethren, who differing from us in sentiment, deem them duly best discharged by a distribution of the holy

volume, without note or comment; we know how to reconcile respect for their persons and charity for their motives, with a firm and uncompromising adherence to the principle upon which our Society is founded, when we distribute the Book of Common Prayer in connection with the Scriptures,[1] we thus discharge a duty which all other denominations of Christians acknowledge, and which though in a different way they too perform. We disseminate our own peculiar views of evangelical truth. What we do conjointly, they do separately. We accompany the Scriptures by our exposition of their contents—they send forth the Scriptures first, and afterward follow them with missionary sermons, tracts, and commentaries, presenting their various modes of construction. If the naked question be proposed, whether the Bible, although wholly derived from inspiration as its source, yet made up as it is of the writings of various individuals in different ages of the world, addressed in the first instance to people of diversified customs and habits, and translated from language to language, could be well understood upon the unassisted perusal of an unlettered man, as if it were accompanied by the explanations and illustrations which are afforded to us by the accumulated learning of a thousand generations; there is no one of whatever persuasion who has the exercise of his reason, but must answer in the negative. When Philip directed by the Spirit of God inquired of the Eunuch, who read Esaias, the Prophet, "Understandest thou what thou readest?" the reply was, "How can I except some man should guide me?" Then "Philip opened his mouth and began at the same Scripture and preached unto him Jesus."

Where then the choice is in our power to deliver the Bible alone or with the addition of such means as we possess of understanding its contents, we cannot hesitate in adopting the latter course.

Whether the exposition should accompany the sacred volume, or follow it, resolves itself as between us and other denominations of Christians into a mere question of policy. But when we address ourselves to Episcopalians we claim their support upon

1. Although a joint distribution of the Bible and Book of Common Prayer is preferred by the Society, yet, where both are not wanted, either is given separately, and donations will be separately appropriated when so directed by the donors.

other and higher ground. We include in our appeal the numerous and respectable number of our communion, whose sense of duty or expediency has led them to unite with other sects in the circulation of the Scriptures alone, but whose attachment we trust is not thereby diminished to the distinguishing tenets of the Society of Christians to which they profess to belong. We do not ask the exclusive patronage of such, but we would impress upon all who believe in the divine institution of a visible Church, the existence of which depends upon the due administration of the Sacraments by a ministry deriving their authority from Christ, their Head through a line of Bishops in regular Apostolic succession, the solemn obligation under which they lie to extend to others the inestimable privileges which they in this respect enjoy. The Church to which we belong, "built," as it unquestionably is, "upon one foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone," has a value infinitely beyond that of any human institution. Possessing a ministry of undisputed authority, and holding fast to the pure doctrines of primitive Christianity, uncorrupted by the superstition and heresies by which from age to age she has been surrounded and assailed; offering up her prayers and praise to God, in the fervent and sublime language of a Liturgy which surpasses all uninspired composition;—regulated by a system of discipline which ensures order and sobriety in the midst of enthusiasm and extravagance;—observing a ritual at once simple and imposing; consecrated and endeared by the the sufferings and death of a "noble army of martyrs," and the pious examples of a long line of "holy and humble men of heart," who have ascended from her bosom to the Church triumphant in Heaven; our exertion in her cause should be in some measure proportioned to her exalted character and to the high destiny which we humbly trust in Providence awaits her.

It is the extension of this Church, together with the Revelation of its Divine Founder, to which our labours are directed; and for which we earnestly solicit the benefactions of the charitable members of our Communion. Is there—can there be one who feels in his own heart the blessed influences of our holy religion, sanctifying him in prosperity, and affording him the comfortable assurance of final exaltation to the same place where his Saviour Christ has gone before?

Who can experience even a momentary indifference, while thousands and tens of thousands of his fellow creatures are strangers to the promises and consolations of the Gospel?

No—it cannot be—one of the unvarying characteristics of the true Christian is a desire to extend to the whole human race the blessings in which he himself participates, the ardent wish that all his fellow men, without distinction of name, or sect or country, were altogether as he is except those bonds of remaining corruption with which the best Christian feels himself enthralled. Blessed in this righteous cause is he who gives as well as he who receives. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth!"

Let us pursue then with unwavering perseverance the sacred work in which we are engaged. It is our happiness to live in this day of Christian enterprise and zeal, when it may be truly said, that "The Lord is making bare his holy arm in the eyes of all the nations."

May it be our glorious privilege to act as humble instruments in the fulfilment of the prophecy, "that all the ends of the earth shall see the salvation of our God."[1]

While the parent Society was in a state of suspended animation, the Auxiliary was lusty and strong.

Relying as it did principally upon the sums gathered in the Churches of the city, its annual appeal in 1832 was made the occasion of this commendation in "The Churchman":

1832. Bible and Common Prayer Book Society.

The Society noticed in the subjoined advertisement, has ever shown itself ready to meet the calls of our fellow Churchmen in every part of our country, and to furnish its publications wherever a favourable opening was presented. Our General Missionary Society—and clergymen in new and feeble congregations throughout the United States have been liberally supplied from the depository; although its funds are drawn exclusively from this city. It is but a few days since the frigate United States received a large donation of its books.

1. The Churchman, Saturday, November 12, 1831. Volume I. No. 34. Page 136.

The Treasury of the institution is of course empty—it is seldom otherwise—and an account of some hundreds of dollars due its publishers—need we say more to excite a proper spirit of liberality in its behalf?

Auxiliary New York Bible and Common Prayer Book Society.

On Sunday morning next, sermons will be preached, and collections made, in Trinity Church, St. Paul's and St. John's Chapels in aid of the funds of the above Society.

All persons friendly to the objects of the institution are respectfully invited to attend.

Henry I. Seaman,
June 27th. Chairman Com. of Arrangements.[1]

Our only knowledge of the operations of the Society for the year ending in October, 1832, is from the account in "The Churchman" of the diocesan anniversaries and the notice of its annual meeting. It is doubtful if the report was printed, as no copy seems to be found in any public library at the present time.

Anniversary.

The evening of the day on which our annual Convention assembles, is set apart for submitting to the several Societies connected with the Church in this Diocese the reports of the proceedings of their respective Boards of Management. On Thursday evening of the present week the several anniversaries of the Tract Society, Auxiliary Bible and Prayer Book Society, Education and Missionary Society of the diocese, and of the Protestant Episcopal Press were accordingly celebrated; the services were well attended, and we trust the reports and addresses made excited a happy interest in the minds of those who were present.

The report of the Education and Missionary Society was read by the Corresponding Secretary, the Rev. Dr. Anthon; that of the Auxiliary Bible and Prayer Book Society by Mr. Van Wag-

1. The Churchman, Saturday, June 30, 1832. Volume II. No. 15. Whole No. 67.

enen; the report of the Press by the Rev. W. R. Whittingham; and the Tract Society's report by the Rev. J. V. Van Ingen.

Devotions by the Bishop opened and closed the engagements of the evening, that appropriate hymn, the 25th, being sung before the concluding devotions.[1]

Addresses were delivered in behalf of these several institutions by the Rev. Samuel R. Johnson, the Rev. John A. Clark, the Rev. Lewis P. Bayard, and the Rev. Dr. Hawkes. Very much of the interest which the sentiments and appeal contained in the several reports were fitted to excite, were lost, from the fact which we have since learned with regret that the reading of the documents was not in a tone sufficiently loud to be generally heard. The reports will all be printed, and will they not be generally read?

Most opportune in closing this notice is the possession of the address of our Diocesan, which lies before us. Its concluding paragraphs were precisely to our purpose. The predictions they contain were fully realized; let us not allow their exhortations to be lost upon us! Speaking of the objects commended in the address to the regards of our brethren in the Church, he says: I will detain you no longer than to commend these interests to your continued prayers and zealous and faithful labours. Have perpetually in your minds and urge upon all you can favourably influence the deeply interesting facts that we stand in great need of a large accession of well trained clergymen, and large addition to our means of missionary enterprise.

The several Societies of our Church will at their joint anniversary this evening speak for themselves. They will tell you of much which by God's blessing they have done, and will also bring painful conviction that much has been left undone for want of more efficient means. Let us all be thankful for the former view, and all resolve that by God's blessing there shall be perpetually diminishing cause for the repetition of the latter."[2]

1. "I love thy kingdom, Lord,
The houee of thine abode.
The Church our blest Redeemer saves,
With his own precious blood."

It is in the present Hymnal, No. 485.

2. The Churchman, Saturday, October 6, 1832. Volume II. No. 29. Whole No. 81.

The Seventeenth Annual meeting of the Auxiliary New York Bible and Common Prayer Book Society was held in St. John's Chapel on Thursday evening, the 4th instant, in conjunction with the societies above mentioned.

Seventeenth Auxiliary Report.

The Annual Report of the Board of Managers was read by G. G. Van Wagenen, Esq., whereupon on motion of Rev. John A. Clark, who prefaced his resolution by a very appropriate address in behalf of the Society,

Resolved, That the Report just read be accepted and referred to the Board of Managers, to be disposed of as they may think proper.

Resolved, That the unwearied efforts of the Board of Managers meet every demand upon the depository, notwithstanding the discouraging deficiency of funds which they have been compelled to encounter during the past year, merit the cordial thanks of the Episcopal community.

Resolved, That the great importance of a constant and gratuitous distribution of the Bible and Book of Common Prayer to Sunday Schools and destitute portions of our Church, will fully justify the most urgent appeals by the Board of Managers to their fellow Episcopalians for liberal contributions to the funds of the Society.

The exercises of the evening were preceded and concluded by devotions conducted by the Rt. Rev. Chairman.

The Society was then organized under its President, Benjamin M. Brown, Esq., when on motion,

Resolved, That the reading of the minutes of the last annual meeting be dispensed with this evening.

Resolved, That the Society do now adjourn to meet again for the transaction of its ordinary business at the Press Building, on Wednesday next the 10th instant, at 7 o'clock P. M.

Pursuant to adjournment, the Society met at the Building of the Protestant Episcopal Press, on Wednesday, the 9th[1] October, Benjamin Brown, Esq., President, in the Chair.

The Society proceeded to elect a Board of Managers for the ensuing year. Messrs. Curtiss and Dunscomb were appointed

1. This date is a misprint, should be 10th.

inspectors. On counting the ballots, the following gentlemen were declared to be elected.

Benjamin M. Brown, President.
Henry Cotheal,[1] 1st Vice President.
Oliver H. Lowndes, 2d Vice President.
John Alstyne, 3d Vice President.
C. N. S. Rowland, Corresponding Secretary.
Henry I. Seaman, Recording Secretary.
Richard Oakley, Treasurer.
Thomas Browning, Agent.

Managers:—William E. Dunscomb, Charles Keeler, George C. Morgan, Philander W. Hanford, Lewis Curtis, William H. Hobart, M.D., A. B. Dayton, M. D. Benjamin, Frederick De Peyster, Jun., G. G. Van Wagenen, William M. Benjamin, William H. Blair, Lewis Phillips, Ogden Hoffman, W. R. Cooke, William H. Townsend, Edward N. Mead, Charles H. Roach.

On motion, Resolved, That the proceedings of this meeting, together with those of the anniversary meeting, be published in "The Churchman."

There being no further business the Society adjourned.

HENRY I. SEAMAN, Rec'g Secr'y.[2]

The Society, anxious in every way to keep pace with the growing needs of the Church, and present books attractive in appearance, substantial in their binding and clear in their typography, appointed in June, 1833, a Committee of which the Rev. Benjamin I. Haight was the Chairman, to consider what improvements were necessary. After due deliberation, it made its report through the Chairman.

The Rev. Dr. Haight made the following report:

The Committee appointed at a meeting of the Board of Managers, held on the 14th day of June last, to report at the next meeting upon the propriety and necessity of preparing a new set of plates of type of an uniform size throughout of the 18mo Prayer Book.

1. In place of Floyd Smith, resigned.

2. The Churchman, Saturday, October 20, 1832. Volume II. No. 31. Page 322. Whole No. 81.

Having considered the subject referred to them, and made the necessary enquiries and investigations, beg leave to

Report, That in their judgment it is highly expedient that the Board should procure a new set of stereotype plates of the Book of Common Prayer, the 18mo size, from which to print copies for distribution. They are also decidedly of opinion that the type should be larger, the paper better, and the binding neater and more durable than heretofore. They believe that this improvement is demanded by true economy as well as by good taste, a regard for the feelings of many of the Clergy and Laity, and a proper feeling of respect for the volume itself. It has been ascertained that the size of the book will be increased, by say, 76 pages, and the cost by about from 2 to 3 cents a copy delivered in the Depository. The Committee recommend for adoption the following resolutions:

1. Resolved, That the Agent, in conjunction with a committee of four members of the Board, be and is hereby authorized to procure a new set of stereotype plates of the Book of Common Prayer 18mo. size in a Bourgeois type, cast on Brevier body, the Psalms and Hymns in Nonpareil.

2. Resolved, That the Agent be authorized to print an edition of five thousand copies from said plates as soon as they are procured, and that he be instructed to use paper of a better quality than that heretofore used in our books for gratuitous distribution, and to cause them to be bound with a greater regard to neatness and durability.

Benj. I. Haight,
Joshua Weaver,
Thomas C. Butler.

The edition, which was highly recommended by all who used it, was ready early in 1834, and many subsequent editions were printed from it.

The exigencies of business required the Tract Society and the Prayer Book Society to leave the pleasant quarters they had in John Street; a long search for other rooms was made necessary.

"Mr. Smith, on behalf of a committee appointed at an informal meeting of the Board last week relative to hiring rooms for this Society for the ensuing year, reported verbally that the

BENJAMIN I. HAIGHT

Sunday School Union had rented the building in which the Society were at present located and had agreed to deliver possession on 20th of March inst., and that the Committee had selected a room 12 feet wide by 25 feet deep in the back room of the third story No. 637 Broadway, the first story being occupied by Messrs. Stanford and Swords, and the second story by the Sunday School Union and Church Book Society, at a rent of five hundred dollars. Whereupon it was resolved, on motion, That the matter of hiring rooms be referred back to the same committee (to wit, Messrs. Smith, DePeyster and Duncan), with power to hire a room in the premises No. 450 Broome Street or room at the corner of 13th Street, corner of Broadway or some other suitable place on or near Broadway, at a rent not to exceed $500."

"Resolved, also, That this Society consent to a removal from the premises which they now occupy as Lessees of the Sunday School Union and Church Book Society upon such terms as shall preserve the interest and protect the rights of the Society."

Rooms were finally secured at No. 55 East Thirteenth Street. They were the home of the Society for nearly eight years. They were shared with the Protestant Episcopal Tract Society, of which Mr. Butler was also the Agent. An equitable arrangement of expense was at once made.

The success of the edition of the Holy Bible printed by the Auxiliary ten years before, and the desire it had to afford copies of the Scripture at a price which even the very poor could afford, caused it to project a new edition, and issue an appeal for that purpose in January, 1833. Both the appeal and an editorial commendation were widely circulated in "The Churchman."

Circulation of the Scriptures.

Correct and cheap editions of the Bible executed in a style worthy of such a book are among the greatest public blessings.[1]

Numerous cheap editions of the Bible, and enough that are correct, may be had at the book stores and depositories of Societies, but the first are generally in a type so small and crowded as to give pain to the eye in perusal, and in a style of execution offensive to good taste, and seriously so to that reverence (itself a proof of good taste) which we feel for the sacred

volume—while such as are free from this objection are held at prices which are a barrier to their circulation. The American Bible Society issues copies least liable to either of these objections. The Methodist Book Concern is also exemplary in this respect. Both have been enabled hitherto to furnish Bibles at a price much below that at which the Society of our own Church in this city is compelled to hold those furnished from the present stereotype plates. The painful consequence has been a limited annual issue from its depository which all have regretted, and the almost total absence of orders for supplies from auxiliary societies in the Church.

Our paper to-day is accompanied with a specimen page of the new Book to which the circular which follows has reference. It speaks its own claims to a ready preference over the American editions now extant.

The statements of the subjoined appeal show that if the plates in question be procured, their employment by the Society will do away with the evil—a grievous one we have always esteemed it—of a comparatively limited issue of the Bible from its Depository.

The Board of Managers has constituted itself a Committee of solicitation for obtaining a sum of money ($1,500) sufficient for the purchase of the set of plates;—and several of its members gave pleasing earnest of their probable success by subscribing upon the adjournment of their last meeting $265 toward the object.

Circular of the Auxiliary New York Bible and Common Prayer Book Society:

There is among Protestants but one opinion upon the question—"Should the Scriptures be made accessible to every man?" All are ready to answer unequivocally, Yes! The numerous Societies having in view the supply of every destitute household and individual with the sacred volume prove by the support they realize the disposition of the religious public upon this point.

Episcopalians desire to contribute their part toward the complete attainment of the object. The Society named at the head of this article has been for many years actively employed with this design. But a serious obstacle has impeded its efforts. The Bible hitherto issued from its press has been too costly by one-third of its price. Auxiliary Societies have been deterred from

purchasing it; and its publication has too rapidly absorbed their funds.

It was originally chosen with a view to *legibility;* and has been retained on account of difficulties in the way of procuring a proper substitute, hitherto deemed insurmountable. An opportunity now offers of procuring a set of stereotype plates of the desired size, from a peculiar type cast by Messrs. Conner and Cook of this city. From these plates editions may be issued combining the advantages of legibility and cheapness. They will give a very superior Bible for distribution by Societies and individuals, which may be sold, printed on fair and durable paper, well bound, filletted and lettered at a price not exceeding fifty cents, provided the original cost of the stereotype plates be defrayed by voluntary contributions. The insertion of a summary of contents at the head of each chapter will greatly enhance the value of the proposed edition, and arrangements have been made for securing great accuracy in the preparation of the plates. Contributions are now asked to enable the Society effectually to accomplish this most important object, at an early period, and the Managers appeal for aid in the purchase of the stereotype plates to all who are favourable to the general circulation of the Holy Scriptures.

BENJAMIN M. BROWN, President.
H. I. SEAMAN, Recording Secretary.

New York, Jan. 2, 1833.

Contributions will be received by the members of the Board of Managers, and at the Depository of the Press, No. 46 Lumber Street.

The following Report of the Chaplain of Congress made at the request of a Committee of that body in 1782, in reference to the first American Bible is worthy of record. We copy from the Philadelphian.

REPORT.

Gentlemen,—Agreeably to your desire we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament.

Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude.

Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply, hoping that it will prove as advantageous as it is honourable to the Gentleman, who has exerted himself to furnish it at the risk of his private fortune.

We are Gentlemen,

Your very respectful and humble servants.

(Signed) William White,
George Duffield.

Hon. James Duane, Chairman, and the other Hon. Gentlemen of the Committee of Congress on Mr. Aitken's Memorial.

Philadelphia, September 10th, 1782.

Whereupon, Resolved, That the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interest of religion, as well as an instance of the progress of Arts in this country; and being satisfied from the above Report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Charles Thompson, Secretary.

New Edition of the Bible.

The necessary amount for securing the stereotype plates of a new edition of the Holy Scriptures, as noticed in the late circular given in our columns, will, it is hoped, be soon and cheerfully contributed. The Managers have engaged heartily in measures for individual solicitation among their respective acquaintance. The (Methodist) Christian Advocate and Journal thus speaks of the projected edition. "The Protestant Episcopal Bible Society—We perceive from 'The Churchman' of January the 5th an appeal to the friends of the universal circulation of the Bible aid to enable the Society to procure a new set of plates for a neat, cheap edition. The call ought to be sustained. We hope it will be sustained, and the edition of which we have a fine specimen before us go forth to gladden the hearts of many. Contributions will be received by any member of the Board of

1. The Churchman, Saturday, January 5, 1833. Volume II No. 42. Whole No. 94.

Managers and at the Depository of the Press, 46 Lumber Street."

And the Episcopal Recorder noticed it as follows: "The Auxiliary New York Bible and Common Prayer Book Society are making efforts to obtain a set of stereotype plates of the Bible of the 12mo size, that they may be provided with Bibles better adapted for general circulation than those which they now print. A specimen sheet is circulated with a late number of 'The Churchman,' which corresponds fully with the description given above."[1]

The appeal met with an immediate response. Contributions were acknowledged in the columns of "The Churchman." The sum of fourteen hundred and ninety-one dollars and seventy-five cents were obtained and the edition printed in accord with the specifications of the "appeal."

The proof sheets were most carefully read by Mr. Van Ingen, then the agent of the Protestant Episcopal Press, afterward a highly honoured priest of the Diocese of Western New York, and the Rev. William R. Whittingham, who was then the editor of the Press and Rector of Saint Luke's Church, New York City.

The well-known thoroughness of that profound scholar, who as professor in the General Theological Seminary and Bishop of Maryland, adorned and filled those posts of dignity and responsibility, is seen in every page of this edition.

It was still in the press when the annual meeting occurred in the fall of 1833. The report then made shows in every line the serene confidence and robust faith of the Managers of the Society.

Eighteenth Annual Meeting of the Auxiliary.

The eighteenth Annual Meeting of this Society was held in St. John's Chapel, on Thursday evening, the 3d October, in conjunction with that of the New York Protestant Episcopal Tract Society and the Education and Missionary Society. The Chair was taken by the Right Rev. B. T. Onderdonk, D.D., at half-past seven o'clok P. M. The Annual Report of the Board of Managers was read by Dr. William H. Hobart, whereupon on

1. The Churchman, Saturday, January 26, 1833. Volume II. No. 45. Whole Number 97.

motion of the Rev. F. L. Hawks, D.D., who prefaced his resolutions by a very appropriate address in behalf of the Society:

Resolved, That although the Report of the Society does not exhibit an important diminution of its debt, yet this meeting recognizes in the fact that the sum of fifteen hundred dollars has been raised by voluntary contribution for the purchase of a set of stereotype plates of the Bible in a more desirable form, and at greatly reduced price, an evidence of a degree of prosperity during the past year; affording ample encouragement not to become weary in the great and blessed work of diffusing the "Word of God" in its natural alliance with the Church of God.

Resolved, That the Report just read be published under the directions of the Board of Managers.

The exercises of the evening were preceded and concluded by devotions, conducted by the Right Rev. Chairman.

The Society was then organized under its President, Benj. M. Brown, Esq., when on motion,

Resolved, That the reading of the minutes of the last annual meeting be dispensed with this evening.

Resolved, That this Society do now adjourn to meet again for the transaction of its ordinary business at the Press Building, on Monday evening next, the 7th instant, at 7 o'clock.

HENRY I. SEAMAN, Recording Secretary.

Pursuant to adjournment, the Society met at the Building of the Protestant Episcopal Press, on Monday evening, the 7th inst., at 7 o'clock. Benjamin M. Brown, Esq., in the Chair.

The Society proceeded to elect a Board of Managers for the ensuing year. On counting the ballots the following gentlemen were declared to be duly elected:

Benjamin M. Brown, President.
Henry Cotheal, 1st Vice President.
Oliver M. Lowndes, 2d Vice President.
John Alstyne, 3d Vice President.
C. N. S. Rowland, Corresponding Secretary.
Henry I. Seaman, Recording Secretary.
Charles H. Roach, Treasurer.
Thomas Browning, Agent.

Managers:—William E. Dunscomb, William H. Blair, Charles Keeler, Lewis Phillips, George C. Morgan, Ogden Hoffman, Lewis Curtis, William H. Townsend, William H. Hobart,

M.D., Richard Oakley, Meigs D. Benjamin, Herman D. Aldrich, Frederick DePeyster, William Betts, G. G. Van Wagenen, Charles J. Aldis, William M. Benjamin, Samuel J. Beebe.

There being no further business the Society adjourned.

HENRY I. SEAMAN, Recording Secretary.

EIGHTEENTH AUXILIARY REPORT.

When your Board of Managers presented their last annual Report, the hope was cherished that the statement it furnished, of an empty treasury, a large debt, and consequently embarrassed state of operations, would have awakened in its behalf the Christian sympathy, and ensured the prompt and liberal charity of Churchmen. But however mortifying the avowal, duty requires us to say that our hope has not been realized.

The account we are now called to render is in fact no less discouraging.

Sympathy may have been awakened, but enlarged means have not been contributed.

This comparative indifference of Churchmen to our institution cannot be owing surely to any comparative want of claim. If we look to the objects of the Society, the general dissemination of the Word of God, accompanied by its best and ablest comment, our Book of Common Prayer, no work of charity can commend itself by a more noble or more urgent character.

Or, if we turn again to the calls upon this Society, for the spiritual food it provides, our claim to a liberal support is pressed home upon the heart of every Churchman, by the cry of perishing thousands. The inquiry then is more difficult of solution; why this Society, in contrast with its sister institutions which report this evening, is constrained to humble itself under comparative neglect?

Since the 1st of October last, there has been received into the treasury the sum of $971.98, and paid from the same $802 61, leaving a balance of $169.37 to meet the debt incurred to the Press, which has been increased the past year from $772.37 to $842.41. Although this statement shows our actual expenditure to have been less than our receipts by nearly $100, yet it should be borne in mind that even this result must be ascribed to the liberal bequest of a single member of our Church; a man who while living adorned the religion he professed, and who needed

not this last deed of benevolence to ensure a grateful remembrance in the bosoms of his fellow Churchmen.[1]

While the view thus presented of our finances evince that the important objects of our Society have been sustained by a very partial and inadequate patronage, we remark with much thankfulness, that our list of donations furnishes gratifying evidence of the laudable and continued benefactions of a few members of our Communion. The name of Mr. Jacob Shatzell, we are allowed, as in past years, the pleasure of enrolling among our most devoted friends. In regard to other sources from which the funds of the Society have been derived, and all matters relating to our financial concerns, we would refer you to the subjoined report of the Treasurer.

Notwithstanding our pecuniary embarrassments we have felt ourselves impelled by the urgent and unabated calls of the destitute to continue our usual amount of distribution; in reliance on the hope that He who blesses and makes effectual His own work, will not deny to this Society that measure of success which its important objects would seem to merit.

The report of the Agent for the past year furnishes an aggregate of 2,347 volumes gratuitously distributed, as follows: In the Navy, 100 Hymns and 261 Prayer Books; to a whale ship, 6 Bibles and 12 Prayer Books; to places in the United States beyond the limits of this Diocese, 7 Bibles, 27 Hymns and 613 Prayer Books; to this Diocese (out of the city), 40 Hymns and 545 Prayer Books; to this city, 64 Bibles, 67 Testaments, and 605 Prayer Books; making in all 77 Bibles, 67 Testaments, 167 Hymns, and 2,036 Prayer Books; and a grand total since the organization of the Society, of 69,228 volumes. Besides this amount of actual distribution it should be mentioned that the Board have voted 1,000 Prayer Books to the Missionaries of this Diocese for circulation in their respective stations.

While the statement exhibits a result varying in no essential degree from that of former years, still it should not be overlooked, that this result falls very short of the demands upon our charity. In the present exigence of the Church it is hardly possible to compute the number of volumes, particularly of our

1. Dr. James M. Pendleton. His widow, Mrs. Margaret Pendleton, paid into the Treasury of this Society the sum of Five Hundred dollars, his verbal bequest to it.

Book of Common Prayer (the Bible being furnished by societies devoted exclusively to its circulation), which might be with the most cheering prospect of spiritual advantage distributed in our destitute settlements. The call then upon Churchmen now is to free this Society from an embarrassing debt, to sustain it in its present labour, and to enable it to adapt this labour to the field of destitution which daily widens before us. In addition, however, to these motives which every annual report might urge, we present on this occasion a new claim to your support. It consists in an effort under the direction of our Board to divest the Bible of those verbal inaccuracies, which in the progress of centuries have inadvertently crept into it, and to bring it back to the original form given it by the translators.

That an effort of this kind was demanded is clear from the fact that the subject has long agitated, and has since been acted on by the Christian public in England. This Society, however, has taken the earliest steps in the matter, and to ensure success has spared no pains. A large number of editions, by the efficient and gratuitous aid of two of our clerical friends, has been consulted. Proofs have been read with singular care and every means adopted to furnish Protestants with an accurate edition of that English translation of the Scriptures which they have unitedly agreed to consider as a proper substitute of the Word of God in the original tongue. To enable us to prosecute our design and to furnish not only an accurate but also an unusually cheap edition of the Bible, the members of the Church generously (we acknowledge the fact with most sincere gratitude, as affording the pledge of better days to our Society), have promptly contributed nearly $1,500 to purchase for this purpose a set of stereotype plates. So that in the future operations this Society will commend itself to all who desire the prosperity of Christ's kingdom, not only by the numerous and pressing wants it would relieve, but also by its eminent care in providing the *true bread of life;* and in manner the least open to objections, because the most entirely in accordance with the institutions of the Gospel, and the best adapted to the circumstances of spiritual necessity.

In reverting to the facts we have now been constrained to submit, most of us will see cause for mortification and self-reproach; but through the mercy of Providence we are still in the field of labour, and may in some respects redeem the time.

Is it too much then to anticipate that the future efforts of Episcopalians in reference to this Society will bear a less humiliating proportion to their bounden duty. For at a period like the present, when much certainly is doing for the cause of Christianity,—when other denominations are active to a degree unprecedented,—when the members of our own Church are more zealous than in former times, a day, however, at which we are compelled to confess ourselves far behind that measure of earnestness and effort which duty and the age require, it is time for the Church to awaken from sleep, bid adieu to apathy and inaction,—join fervent supplication to unwearied effort, and thus in confiding hope await the time when Christ according to his promise shall make "her gates salvation and her walls praise."

The list of donors to the Stereotype Fund will be found in the Appendix.

Since the transfer of the Depository of this Society to the New York Protestant Episcopal Press, there have been printed from its stereotype plates—

Bibles		2,250
Prayer Books, 8vo.	2,200	
Prayer Books, 18mo.	40,000	42,200
Hymns		9,000
		53,450

The edition was ready for distribution and sale early in 1834, and it is thus noticed in "The Churchman": The cheapest and most accurate edition of the Bible is one which has lately been furnished by the Auxiliary New York Bible and Common Prayer Book Society. It is furnished in duodecimo, on good paper, and with a clear type almost as large as that of common octavo, at 50 cents a copy, and no pains have been spared to make it accurate. Besides the usual proof readings, it has been read three times by the Rev. Mr. Whittingham and other persons associated with him for the purpose. It was read and compared with a folio copy in the General Theological Seminary in this city, printed in 1616, five years after the original publication in 1611; with a folio black letter of 1639; and with a Cambridge quarto of the same date, and a small octavo of a date not long subsequent.

To the first, that of 1616, the headings to the chapters, the

parentheses, the italics and paragraphs were carefully conformed; and the other editions were collated in correcting the text. The corrections which made were noted at the time, and still preserved by Mr. Whittingham.

We are afraid to hazard an assertion as to their number and importance, but as the inaccuracies in the common editions are much complained of, we wish it to be generally known for the good of the Community, as well as for the credit of our Church, that the cheapest and most accurate copy of the Bible anywhere to be had, may be procured in a form adapted to private and family use at the Protestant Episcopal Press, No. 46 Lumber Street, New York.[1]

It is of interest to know that in the enlarged collection of editions of the Holy Bible in the Library of the General Theological Seminary, now one of the most complete in this country, is still preserved the folio of 1616 used by Mr. Whittingham. It was one of the numerous valuable donations to the Library by Mr. John Pintard, and has his book plate. The title page is: "The Holy Bible, containing the Old Testament and the New newly translated out of the original Tongues: and with former Translaions diligently compared and revised. By his Majesty's Special Commandment. Imprinted at London by Robert Baker, Printer to the King's most excellent majesty—1616. Cum Privilegio Regiae Majestatis."

There is also a black letter folio of 1640, which is said to be the last black letter folio of the King James' version, probably that used by Mr. Whittingham. Its title page is similar to that of the 1616 edition. A duodecimo edition of 1640, also printed by Robert Baker, is found in the Seminary Library. It is possibly the one consulted by the correctors of the Auxiliary Bible and Prayer Book Society in 1833.

Of the transactions of the Auxiliary we have little knowledge during the year 1834, as the Report in full is not available. The account of the Anniversary is of very real value, and the address of Dr. Schroeder, then an assistant minister of Trinity Church, is one of the few published of a clergyman who in the early days of his ministry in the city was renowned for his learning and readiness of speech.

1. The Churchman, Saturday, June 7, 1834. Volume IV. No. 12. Whole No. 168.

The Anniversaries of the New York Protestant Episcopal Tract Society, the Auxiliary New York Bible and Common Prayer Book Society, and of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, were celebrated in St. John's Chapel on Thursday evening, the 2d of October. The meeting was opened with appropriate religious service, conducted by the Right Rev. Bishop of the Diocese; the Right Rev. Bishop of Ohio being in the chancel. . . . . The Report of the Auxiliary New York Bible and Common Prayer Book Society was read by William Betts, Esq., whereupon the following resolutions were offered by the Rev. Mr. Schroeder:

Resolved, That the Report just read be printed and distributed under the direction of the Board of Managers.

Resolved, That regarding as we do the general and extensive circulation of the Word of God and its best and most valued commentary, the Book of Common Prayer—a work of Christian benevolence, inferior only in importance to the sending of the living teacher in the doctrines and precepts of the Gospel—in the opinion of the meeting, the long continued operations of the Auxiliary New York Bible and Common Prayer Book Society in promoting the great object demands the expression of our warmest approbation, and our assurance to its active and laborious conductors of the value and importance of their gratuitous and disinterested service. . . . .

The exercises of the evening were concluded by singing the 25th Hymn and with devotional exercises conducted by the Chairman, the Right Rev. the Bishop of the Diocese.

HENRY I. SEAMAN, Secretary.[1]

ANNIVERSARY CELEBRATIONS.

On Thursday evening three of our diocesan societies held their Annual meetings in St. John's Chapel. The celebration was preceded by appropriate religious services by the Bishop, who presided on the occasion. The seat on his left was occupied by Bishop McIlvaine of Ohio. The congregation was numerous and a great proportion of the clergy were present. The Report

1. The Churchman, Saturday, October 11, 1834. Volume IV. No. 30. Whole No. 186.

of the Tract Society was first read by the Rev. Albert Smedes, Jun., of Christ Church. Resolutions expressive of the satisfaction with which it had heard and of the importance of the cause, were then offered by Rev. T. S. Brittan, and supported by him in an able and eloquent speech, which was listened to with great interest by his auditory. Next followed the report of the Auxiliary New York Bible and Common Prayer Book Society, which was read by William Betts, Esq. Similar resolutions were then submitted by the Rev. J. F. Schroeder, who by a reference to the early history of the Church of England, illustrated the important agency of Episcopalians in the dissemination and exposition of the Scriptures. To them, the speaker remarked, was the Protestant world indebted for the Bible itself through the medium of translation, and best living commentary upon it in the Book of Common Prayer.

The speech of Mr. Schroeder was ingenious and happy.[1]

Address of the Rev. John F. Schroeder, D.D.

The thought had frequently occurred to him while attending the anniversaries of the institutions of the Church, that in the celebrated controversy concerning Faith and Good Works, it might be difficult to ascertain what part we had espoused, so far at least as related to our religious societies. The two Apostles, he observed, with whom the conflict is supposed to have originated, did not seem to contemplate such a case as ours. Indeed, said he, there is good cause for self-examination on the subject to ascertain how far our hearts and lives conform to the will of God in Christ Jesus concerning us. As to *good works,* we merely could not lay much claim to *these.* What have we done? What are our reports, every year, but reiterations of our Societies! Our Tract Society, our Missionary and Education Society, and our Auxiliary Bible and Common Prayer Book Society, are not only limited in their operations, but almost always greatly in arrears! Yet, as for the circulation of the Bible and Prayer Book, he observed, we had particular reason to be prominent.

1. The Churchman, Saturday, October 4, 1834. Volume IV. No. 29. Whole No. 185.

Look, said he, at the History of the Church in England, and you will see, that even from the commencement of the eighth century, our forefathers there were bright examples for our imitation. Yes, the Church from which we spring has been the very foremost to translate and to promulgate the written oracles of truth in the vernacular language of the people. As early as about the year 700, this was the pious labour of two British Bishops, Adelem, who prepared a Saxon version of the Psalter, and Egbert, who translated the four Gospels into the same tongue, and after them, the Venerable Bede undertook and completed a translation of the whole sacred text. A King of England, also, laid aside his crown, and an Archbishop of Canterbury his mitre, to engage in the good work, and the imperishable names of Alfred and Elfric are now consecrated by this hallowed association.

And when the language of the country was in a transition state, in passing from the Saxon to the English, as remote even as the year 1290, a new version of the Scriptures was put forth, some transcripts of which are now reprinted in the libraries of Oxford University. Near the close of the fourteenth century Trevis also is said to have prepared and published a complete version, and soon after, about A. D. 1380, the far-famed "Apostle of England," the immortal Wickliffe surpassed the good works of his predecessors and this, yea, this was all done half a century before the art of printing was invented, and a century and a half before the epoch of Luther's remarkable translation in the German language. It is not my object, said the Rev. Mr. S., to give a history of the English versions of the Bible, but I would revive the recollection of what our forefathers have achieved, and show that they were prompt and prominent in this department of their toils.

What in a word, said he, was the origin of our received translation, which we now read and circulate, the Bible of all sects and denominations throughout Protestant Christendom, by whom our language is now spoken?

If I may thus accommodate the phrase, "we have ten parts in David."

The received English Version of the Scriptures was prepared by learned and devout men of our own Church, fifty-four of them having been appointed for this task by King James of

England, and forty-seven of them divided into classes, having engaged in its performance. At Westminster one class translated the Old Testament to the end of the second book of Kings, at Cambridge another class had assigned to it the remaining portion of the Old Testament, with the exception of the prophets, and these occupied the attention of the class at Oxford.

The New Testament was divided between the two other classes, one at Oxford and one at Westminster, the former having in charge the canonical Epistles and the latter the historical books and the Revelation of St. John.

The English Bible, prepared and published in the year 1611, is therefore, in a certain sense, our Bible, the Church's Bible, the Bible of Protestant Episcopalians. If others zealously engage in the circulation of this blessed book, we surely have a prior right which we should diligently exercise. Have we been unmindful of our privilege and obligation on this point? Our delinquency and our shame the greater! In the dissemination of the Scriptures what has our Society achieved? In the year 1833 our distribution was no more than 77 Bibles and 67 Testaments! The report which has just been read, said Mr. S., presents indeed a less humiliating statement; for about 250 Bibles and as many Testaments have this year been gratuitously circulated. But look at the wide moral wastes in our Diocese, and think of the many thousands we might cheer with the life giving knowledge of a Saviour and his truth, and oh what those few Bibles and those few Testaments among so many souls.

The American Bible Society, said Mr. S., sends forth its hundreds of thousands of inspired volumes. Yes, said he, I do not exaggerate The American Bible Society literally issued more than 100,000 copies of God's Word, and among its very humblest auxiliaries there are few who would not blush to do no more than we have done generally. And yet we have a vast field of labour in a Diocese nearly equal in geographical extent to the whole of the Dioceses of England, an area of 46,000 square miles. Yes, we profess to contemplate the supply of our country; and we even own that the *World* is our field.

There is one fact connected with this subject, said Mr. S., which ought to lead our clergy to the most serious consideration. It is a humiliating truth that the Clergy of our Diocese as such

are not at present occupied in conducting any church institution for the circulation of God's holy oracles. We have no Church Bible Society now in operation in the management of which the clergy of our Diocese take part.

The Auxiliary New York Bible and Common Prayer Book Society is altogether a lay instituton—its President a layman, its Vice Presidents laymen, and its managers without exception laymen.

This suggestion on which I forbear to dwell confirms the fact that we cannot say much of our good works in the circulation of God's holy oracles.

And the same observation may be applied to our Book of Prayer.

This, said Mr. S., the golden legacy of our fathers emphatically, "the Church Book," compiled by members of the Church from the inspired volume, and from the works of saints and martyrs, I might almost say inspired, and this precious deposit in our hands is justly called the "best commentary on the Scriptures," for we can obtain in prayer the quickening influence of the Spirit, who takes of the things of Christ and shows them unto us. Others set a great value on these formalities. English Methodists have adopted them in the celebration of public service on the Lord's day. In our own country our friends of various denominations have incorporated them in their prayers for the use of families. I can call to mind many, said Mr. S., whom I sincerely love among my fellow Christians of some other Churches, who highly appreciate and devoutly use our inimitable Liturgy, yea, godly men, whose bright flame of piety has often kindled in my soul the love of *Christ*.

In a recent conversation, said he, with that holy man of God, Winslow, the American Missionary at Ceylon, it was my happiness to hear him bear a striking testimony to our Prayer Book. When I asked him to detail the modes in which his public service was conducted with the natives at Ceylon, he answered, I use certain portions of your Prayer Book, translated for the people, and familiarize to their minds, and this I find to be the best mode for them, for it effectually fixes their attention and secures their interest.

Mr. S. alluded then to the deep interest excited in the Church by our proposed missionary station in China, and spoke of the

recent labours of Dr. Morrison there, in translating the Church service into Chinese; so that as he said, these forms of prayers will soon become spiritual pioneers to make the rough places plain that with a firm step we may advance in the name and by the help of the *Lord,* and gather the rich fruits which now await us. But while other Christians have been alive to the conversion of the world, have we, said he, yielded our due share of effort? We have left undone more things which we ought to have done. We have certainly on this point no boast to make of our good works. But do we show our faith without Works? Are we absorbed in the "abstractions of devout feeling." I regret, said Mr. S., that at our anniversaries we have dwelt so much upon our dollars and cents, and our want of money, thus seeming to imply that there is the seat of our disease. Oh, no, said he, the malady lies deeper than our pockets. The disease is at the heart. The whole heart is faint. We have no means because we have no hearts to give. Let the principle of action be implanted, and then alone can we be healed of our infirmity. I would advert here, said he, to the motives which are often urged to contribute to the treasures of the Lord. He then adverted to the mode of heading a subscription with a large amount, and thus exciting emulation among rich men, not to be behind their peer in wealth,—low motives, said he, utterly unworthy of followers of Jesus. He referred to the Gospel principle, as inculcated in the Scripture, and set forth in our thirteenth Article,—Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant unto God, forasmuch as they spring not of faith in *Jesus Christ.* Yea, and "they have the nature of sin." It is only the regenerated soul that is prepared for any works demanding a self-sacrifice for Christ. Should the time come, said he, when some of us may be required to endanger, if not forfeit, life in the cause of the circulation of the Bible, are there not many here who would dare to do their duty as Protestant Episcopalians? He spoke then of the Apostles and Martyrs of the English Church, and alluded to some of them who gave their bodies to be burned, and whose souls went up to heaven in flames of martyrdom. Had we the Gospel spirit of these holy men should we want the means? Our hearts, said he, our hearts I fear, are not right in the sight of God. But what remedy may be prescribed for this state of things?

Let the clergy, said he, be as decided and faithful as they can, in teaching by what tenure our enjoyments are possessed, all we are and all we have, our bodies and our souls, but intellectual and moral faculties belong to God; and we have nothing but what he has given us by Christ, and in consideration of what he has done. Let the motives of the Gospel be urged uniformly and consistently, both by precept and example; and let the people know and feel whose is the silver and the gold. In a moment, said he, God can take you away from your possessions, or can take your possessions away from you; and your bodily powers are at his command. Have you the gift of hearing? His unseen hand shall but touch that ear, and it shall cease to do its office. Have you the gift of sight? The same unseen may touch that eye and extinguish it forever. The bodily powers may be at any instant paralyzed by Him, in whom we live and move and have our being. And as we belong to God by a threefold claim—creation, providence and grace—we are bound by every motive to renounce ourselves and to do only those things which are acceptable in his sight.

Mr. S. then adverted to the wealth of Episcopalians in our city, and observed that by the last assessment, the amount of real and personal estate was 188,000,000 dollars, about $50,000,000 was computed to be in the hands of Episcopalians! O, said he, that one tithe of this was consecrated unto God, one hundredth part, one thousandth part. O, that as men and Episcopalians, we were more impressed with the responsibilities for the innumerable blessings which are showered upon us. O that we were constrained by the privileges and precepts of the Gospel, unreservedly to dedicate our souls and bodies unto Him, who bought us and to lay our earthly treasures at his feet. Though he was rich, yet for your sake he became poor, that we through his poverty might be rich.[1]

Nineteenth Auxiliary Report.

Auxiliary New York Bible and Common Prayer Book Society. Extract from the Nineteenth Annual Report.

From the report of the Agent it will be observed that during

1. The Churchman, Saturday, October 11, 1834. Volume IV. No. 30. Whole No. 186.

the past year there have been printed from the stereotype plates lately purchased more than 3,000 Bibles, there have likewise been printed of Common Prayer Books 8,750 and of Hymn Books 2,000; making in the aggregate nearly 14,000 this year printed by the Society.

There have been gratuitously distributed 261 Bibles, 269 Testaments, 206 Hymns and 3,603 Books of Common Prayer; making in the whole a gratuitous distribution of 4,339 books. From the foregoing it will be seen that the most has been made of the slender means of the Society, and before proceeding to make any observations which may seem not only appropriate to the occasion but absolutely required by it, the Managers beg leave to advert to the situation of this Diocese, as bearing upon the condition of our Society.

At the period of the last Annual Convention of this Diocese the number of Missionary stations appeared to be not less than 103. These Missionary stations require the aid of precisely such a society as this. Were the Missionaries at these several places adequately supplied with the Holy Scriptures, and the pure evangelical and inspiring ritual of our own Church, it might not be easy to estimate the happy effect that would ensue.

Fifty copies of the Holy Bible and as many of the Common Prayer Book; beside Testaments and Hymn Books, would probably not be an extravagant average for the annual supply of each station. This distribution aided by a clear and sober exposition of the Holy Scriptures and by a bold, ardent and persuasive preaching of the Gospel, would afford a reasonable ground not only for a rapid promulgation of a knowledge of the kingdom of the Redeemer, but for a sound understanding of his doctrines, and a happy acceptance of his promises, and for the judicious establishment of a Church upon earth, in that devout and elevated form of public worship, whose consolations we are permitted to enjoy, and whose consolations we, therefore, are anxious to extend. The power, however, of annually distributing 5,000 copies of the Bible and as many of the Prayer Book, we fear that we must sigh for in vain. Why our ability should remain so contracted, we confess we know not; for in this diocese alone there are about 200 clergymen, between 10,000 and 11,000 communicants, and perhaps four or five times that number who have been admitted into the bosom of our Church by the

sacred rite of baptism, solemnly assumed by them in their maturer years. Of this army of Christians what a small pittance from each would accomplish a noble result; would send far and wide to be most judiciously distributed and clearly explained the glad tidings of peace and salvation; and would establish in all parts of our diocese, and thence we know not how much further, the Church of the living God, the ground and pillar of the truth." The means therefore are not wanting in ourselves; and if our objects be good, we must look for the cause of the deficiency of the supply elsewhere than in the smallness of our resources. We would not wish to be understood as wishing to limit our exertions to the missionary establishments, in our own diocese, or our own Church.

The report of the agent shows the extent of our operations far beyond these limits; and we would, if we could, send our heralds on the highroads and in the wilderness, on the mountain and the sea, until every language, however obscure, resounded with the tidings of eternal life; and every people, however remote, were made recipients of its blessings.

Such effects, however, we can but remotely look for; and in the meanwhile we point you to our immediate neighbors, simply to show how great and urgent are their demands, ho wpoor is their supply, and how rich a harvest we are suffering to be lost, not for want of strength to take it in, but from an absolute and perhaps we may add a culpable inaction.[1]

The Society felt keenly the apparent indifference of many Churchmen, it knew that the clergy and laymen who are the officers of the parent society were awaiting the result of negotiations which had been carried on for some years looking to a union of the two societies. The mind of the Church, as shown by a series of articles in "The Churchman" in the summer of 1834, was for one general society. Other writers in the same paper also advocated union.[2]

1. The Churchman, Saturday, December 13, 1834. Volume IV. No. 39. Whole No. 195.

2. The first article appeared on August 16, 1834. It was entitled: "A General Episcopal Bible, Prayer Book and Tract Society." The seventh and last article appeared on December 20, 1834. It was entitled, "Superior Advantages."

CHAPTER XIII.

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FOR the first time since its organization the Auxiliary and other diocesan societies held their joint anniversary outside the city of New York. The growth of the Church in the "Western District" and the discussion of the necessity for a division of the Diocese made it highly necessary that the southern clergymen and laymen should see for themselves the strength that had been developed.

The Bishop accordingly appointed the city of Utica as the place of meeting.

Upon Thursday, October 1, 1835, a large representation both of the clergy and laity of the western counties and of the more

influential parishes of the southern part of the State assembled in Trinity Church, for the opening service.[1]

Upon the evening of that day was held the anniversary of which Mr. Seaman gives this account which is prefixed to the Annual Report for 1835:

PROCEEDINGS.

The twentieth Annual Meeting of the Auxiliary New York Bible and Common Prayer Book Society in conjunction with that of the New York Protestant Episcopal Tract Society, and of the Educational and Missionary Society of the Protestant Episcopal Church in the State of New York, was celebrated in Trinity Church in the city of Utica, on Thursday evening, the first of October, 1835, being the day of the meeting of the Convention of this Diocese.

The celebration was preceded by appropriate religious services conducted by the Right Rev. Bishop of the Diocese who presided on the occasion. The congregation was numerous, a large number of the clergy and laity attending the Convention being present.

The twentieth annual Report of the Board of Managers was read by Fredk. De Peyster, Esq., whereupon the following resolutions were offered by the Rev. Dr. McVickar.

Resolved, That the report just read be printed and distributed under the direction of the Board of Managers.

Resolved, That the members of this meeting deem it their bounden duty to express their unfeigned and devout thanks to Almighty God for the degree of prosperity which it hath pleased him to vouchsafe to the Auxiliary New York Bible and Common Prayer Book Society, enabling it during the comparative brief period of its existence to distribute gratuitously upwards of sixty thousand volumes of the Word of God and its most valuable commentary the Book of Common Prayer.

Resolved, That while we look back at the past with great satisfaction, we look forward with delighted hope to the blessed

1. For an account of this Convention see Journal Diocese of Western New York. 1885. pp. 152-156.

Also the Diocese of Western New York, History and Recollections, by Charles W. Hayes. pp. 97-102.

results yet to be achieved by the future action of this meritorious Society, strengthened and encouraged as we trust it will be hereafter by the liberal benefactions of its friends in every parish of our extensive Diocese.

The resolutions for the several Societies were sustained by the reverend gentlemen who offered them by able and appropriate addresses.

The exercises of the evening were such as to impart to all feelings of the highest gratification. The services were concluded by singing a part of the sixty-ninth Psalm,[1] and by appropriate devotions conducted by the Bishop.

The Society was then organized under its second Vice President, Charles Keeler, Esq., whereupon it was on motion,

Resolved, That the reading of the minutes of the last Annual Meeting be dispensed with this evening.

Resolved, That this Society do now adjourn to meet again for the transaction of its ordinary business at the buildings of the Protestant Episcopal Press in the city of New York on Wednesday evening the 7th instant, at 7 o'clock.

HENRY I. SEAMAN, Secretary.[2]

The list of officers, October 7, 1835, is entered on the minutes, with several notes made evidently by Mr. William H. Bell at a later date.

William E. Dunscomb, President.
Henry Cotheal, 1st Vice President.
Charles Keeler, 2nd Vice President.
John Alstyne, 3rd Vice President.
C. N. S. Rowland, Corresponding Secretary.
Henry I. Seaman, Recording Secretary.
Thomas Browning, Treasurer.
Floyd Smith, Agent.

1. Selection 69.
From the xc. Psalm of David.
Part I.
1. O Lord, the Saviour and defence
Of us thy Chosen race,
From age to age thou still hast been
Our sure abiding place.
This selection is not in the present Hymnal.
2. Mss. Records, folio 1.

Managers:—Lewis Curtis, William Betts, William H. Hobart, M.D. (died February, 1857), Charles I. Aldis, Fredk. De Peyster, Saml. J. Beebee, G. G. Van Wagenen, Jonas Butler, William M. Benjamin, James D. Fitch, M.D., William H. Beare, J. R. Taylor, Lewis Phillips, Fdk. S. Winston,[1], William H. Townsend (dead), Henry C. Davis, Herman D. Aldrich, John Brouwer.

1. Mr. David Perkins was elected a Member of the Board in the evening of the 12th of October, to fill the vacancy occasioned by the resignation of Mr. Winston.

Twentieth Auxiliary Report.

The termination of their annual duties enables the Managers of the Auxiliary New York Bible and Common Prayer Book Society to present to its members a review of the occurrences of the past, and the prospects of the coming year; and to suggest the means of a more efficient development and application of the resources within their power.

The reports made by the Treasurer and Agent exhibit the state and disposition of the funds, and of donations by this Board. From these it will be seen that the Society is in a state of progressive prosperity, with its permanent debt extinguished, the field of its operations greatly enlarged, and its consequent usefulness happily increased.

The aggregate receipts for the current year into the Treasury amount to $1,590.53, and the expenses to $1,531.65. The debt remaining due on account of the Permanent Fund at the close of the last year (and now paid) was $242.59. The Society, however, is indebted to the Protestant Episcopal Press on account of the Disposable Fund about $200. For the information of those not conversant with the history of the Society, it may be well to state that the Permanent Fund is derived from the avails of life subscriptions, donations for that object specifically given, and the profits arising from the use of them of certain stereotype plates, while the Disposable Fund is made up of all moneys accruing from other sources.

These stereotype plates are the property of the Society, and are estimated to be worth about $5,000. They consist of various sets, viz.—one set of 12mo. and one of 18mo. of the Bible, and

three sets of 18mo. of the Prayer Book; these with the Permanent Fund constitute the capital.

The compensation for the use of the plates obtained during this past year amounts to $171.50. To this sum is to be added $48, being the interest of $800, the cost of the 8vo. plates, making together $219.60. These sums are credited to the Permanent Fund for the purpose of making provision for the repair of the present plates and purchase of others. The Treasurer's Report shows the source from whence the income of the Society has been derived, and the various modes in which it has from time to time been appropriated.

It would occupy too much of the time of the members to enter into details of this department, but a reference is requested to a copy of this document, which is herewith submitted.

The Report of the Agent affords the gratifying testimony of the active business of the Society. The details connected with the distribution of the Bible and the Prayer Book throughout the limits of our Union, indicate the numerous channels through which the products of its ceaseless exertions are unremittingly borne, to supply the wants, not only of those in our own immediate vicinity, but those more remotely removed, or dwelling as it were in the very wilderness—shut out from the blessed ordinance of the Church and all communion with its clergy. But in further evidence of the gradual but steady progress of the Society in the accomplishment of the great objects of its institution, it may be useful to state generally, that there have been gratuitously distributed during the past year 737 Bibles, 724 Testaments, 148 Psalms and Hymns, and 4,732 Prayer Books. The attention of the Society and of others friendly to its objects, is particularly called to this latter report as peculiarly exemplifying in views already taken of its widely diffused and beneficial operations. The term "Auxiliary" in the title of this Society, rightly implies a subordinate sphere of action. From the force of circumstances, however, incidents interwoven with its early history, and the gradual enlargement of its means, it has far outstripped the original design of mere diocesan relief, and has rendered itself in effect a general institution of the Church. In all their general appropriations, consistently with their resources, this Board of Managers have been guided by the principle of unqualified liberality, and their Committee of

Distribution, seconded by the zealous and efficient services of the Agent—services the more meritorious from their being gratuitously rendered—have endeavoured to meet the many and pressing calls for donations with even and impartial liberality.

From every quarter of our widely extended country these applications are received. Some of them are occasionally couched in language of the most touching entreaty. They have not been disregarded. In all practicable cases these applications have with promptitude been responded to, and the "bread thus cast on the waters" has oftentimes furnished sustenance and proved a blessing to those who perchance had otherwise spiritually perished.

A variety of delightful examples of the happy results arising from the incorporation of this Society might be adduced; many of these of a very interesting nature; but two instances of the kind, from their intrinsic merit, and for reasons subsequently stated, the Board cannot refrain from communicating.

A soldier in the United States Army, in a frontier State, received through the Agent several religious publications. In a letter acknowledging their receipt he with affecting simplicity, describes his own grateful emotions, the good these works had already done to himself, his comrades and others, and returns his warmest thanks to all who were "concerned in the gifts." This letter was published in the Churchman of the 18th of July last, and it is here further adverted to (to adopt an observation of the Editor) as one among many evidences which are continually recurring, of the great good effected in a quiet and unobtrusive way by the excellent Societies of our Church.[1]

The other incident was derived from a clergyman of our Church, and is further illustrative of the utility of this and similar institutions in enlarging the borders of our Church; and keeping alive the good seed when sown. Its recital may more warmly interest the hearts of some to persevere in like "well doing" and afford all that gratification which arises from the knowledge of success attending well directed and piously continued efforts.

Soon after the organization of this Society an application was received from a Bible and Prayer Book Society, then recently

1. The Churchman, Saturday, July 18, 1835. Volume V. No. 18. Whole No. 226.

formed in Wilmington, N. C., for a donation of books to assist them in the commencement of their operations. This request gave rise to an able and animated discussion, whether the benefactions of this Society should be extended beyond the limits of our Diocese. It was finally in substance decided that in humble dependence upon the great Head of the Church for the means of accomplishing so noble a resolution, they would meet and supply any demand made upon the Society's depository, come from what quarter of our country or the world it might. Accordingly a donation of Bibles and Prayer Books was made to the Wilmington Society, who upon their receipt advertised them for sale at a reduced price. The advertisement casually came under the observation of an aged member of our Church, who resided in the interior of North Carolina. In early life he, with his wife had emigrated from one of the New England States, and found themselves far remote from any congregation of that Church in which they had been brought up, and to the services of which he was devotedly attached.

To remedy this deprivation as far as possible he did what every pious Churchman ought to do under similar circumstances —he commenced the duties of lay reader in his own house. As his family and household increased, the few Prayer Books which he had brought originally with him became inadequate to their wants. His children as years revolved had grown up, and some were married. A numerous progeny clustered around the venerable grandsire, all of whom he had strictly and carefully educated in the faith, and accustomed to the worship of the Protestant Episcopal Church. For forty years nearly he had been cut off from all intercourse with members of his own Church, and during this long period no Episcopal clergyman had ever visited this secluded but truly Episcopal settlement. Oftentimes he lamented the worn and tattered condition, and deficient number of the few Prayer Books which were on hand and with which he had faithfully and devotedly instructed those whom God had intrusted to his care.

Imagine his joy when the advertisement referred to met his eye.

Forthwith he despatched his eldest son to Wilmington, with authority to purchase all the Prayer Books. In due season the faithful son returned with his precious charge to gladden the

eyes of his delighted father and numerous descendants. The worship of the Church so long and piously maintained, and now the more zealously continued, was not without its fruits. Every member of that family became in truth endued with a spirit of piety, and an earnest attachment to our Church. And so exemplary was the zeal of the good old man in this respect, that no efforts of his neighbouring denominations could ever induce any of his family to abandon it. At length it pleased Almighty God to reward such constancy in well-doing by sending among this united household that truly apostolic prelate the late Bishop Ravenscroft.

In expectation of this visit, the venerable patriarch had assembled his family and kinsmen in the usual place of worship, the schoolhouse.

The Bishop, attired in his appropriate robes, and attended by several of his presbyters, soon thereafter arrived. All were eagerly and with breathless silence awaiting their approach. To them the event was of deep and pervading interest. This Bishop at the head of his attending clergy entered. The aged grandsire then arose from his seat, and slowly moving toward the door, they met midway between the entrance and the chancel fitted up at the farthest end of the building. The venerable old man, clasping the Bishop in his arms, audibly blessed God that he had at last permitted him to see one of the Chief Ministers of the Church. Long and ardent were the embraces of these two eminent servants of the Most High. The event constituted an era in the life of both. It could never be forgotten by those who beheld it. The service proceeded, and the ordinance of Baptism was administered to all except the aged parents; and subsequently the rite of Confirmation and the Holy Communion were administered to all for the first time.

It only remains to be added that this interesting family constituted the nucleus of one of the largest Episcopal congregations which is now to be found in the Diocese of North Carolina.[1]

The Board of Managers proceeded to state that in our Diocese the greater proportion of this Society's gratuitous distributions during the past year has as usual been made. But besides this

1. A careful examination of the Journals of the Diocese of North Carolina for the period named in this narrative fails to identify either the town or the gentleman here mentioned.

ample field for strenuous exertions, almost every State and Territory in our political confederacy, our Army, Navy, and commercial marine, the classic regions of Greece, and the enthralled isles of the Pacific have likewise participated in the blessed attempts made to extend to them the "bread of life" and the services of our Church. Nor have public and private institutions, whether for public instruction or eleemosynary relief, our prisons and our penitentiaries been forgotten. These successively and on various occasions have experienced our kind offices. During the past year our valuable Auxiliary, the Bible, Prayer Book and Tract Society of the General Theological Seminary, has been materially instrumental in usefully extending our distributions. The fact is stated with the greater satisfaction as it furnishes an interesting testimony of the activity and zeal of that invaluable and united body of individuals, to whom in a very great degree will be confided the future interests and enlargement of our beloved Church.

It is therefore peculiarly essential that those who are in training for the exercise of the ministry should partake amply of the spirit of this Church, and mingle largely in the management and concerns connected with her benevolent institutions. Acting in concert, endued with the same pious zeal, emulous of the same glorious result, by them and through them the diffusion of the Scriptures and our Book of Common Prayer may be at all times appropriately conducted.

As a subject of additional congratulation, the Board are happy to announce that a Society has recently been formed at Providence, R. I., which has declared itself auxiliary to this, and whose object is the distribution of the Bible, the Book of Common Prayer and religious tracts. In connection with these circumstances it is with renewed satisfaction the Managers acknowledge the great facilities afforded the Society in the transaction of its business by the New York Protestant Episcopal Press, the Agent of which is also the agent of this Board, and who zealously exerts himself in all that concerns or can promote their mutual welfare and usefulness. In regard to the mode of more fully and effectually testing and increasing the resources of this Society, the Board of Managers beg leave to submit to the members a few suggestions for their consideration and advisement.

It is well known that most of the donations made by the Man-

agers, upon applications from the several dioceses and elsewhere, are gratuitous.

From many of these beneficiaries no remuneration ought or can be expected; but with many others the reverse is the case; and in the spirit of Christian charity it becomes incumbent upon them to aid in imparting to others a portion of which they have freely partaken.

When, therefore, donations are made to congregations in their incipient formation, it can, no doubt, after their matured establishment, be in their power by occasional collections, no matter how small, to make remittances in aid of our funds. Such collections, if prefaced by a brief account of the design and tendency of this association, and steadily persevered in, would, it is to be reasonably presumed, yield annually in the aggregate no inconsiderable amount; and thus by its economical employment, being dispensed to others, might enable them in turn to assist in similar manner for promoting the same fundamental objects.

Were, morover, individuals possessing the ability to keep in mind the spiritual necessities and impoverished circumstances of a large mass of the members of our communion, and cast in for this purpose their offerings, however comparatively trifling, their respective contributions, swelling in their gradual accumulation, when gleaned on a surface of almost illimitable extent could not fail to be productive of the most gratifying results.

The diminished prices of the publications distributed, and in course of daily distribution, speak volumes in favour of the attempt.

In exemplification of this, it may be useful to mention that since the organization of our Society, the successive Boards of Managers have issued upwards of 100,000 copies of the Bible and Prayer Book. By the purchase of their various sets of stereotype plates they have been enabled to multiply the issues of both publications, and with the facilities furnished by the Protestant Episcopal press to increase their number during the past year to the extent specified in the Report of the Agent previously referred to.

In addition to the circulation created, it is also worthy of remark that by the exertions of the Managers, and the advantages accruing from the possession of the stereotype plates, the price for each Prayer Book has been reduced to 25 cents.

A few years since the retail price was $1.00 and the wholesale 75 cents. This statement shows the success of the efforts unremittingly made to distribute both the Bible and Prayer Book on terms as low as is compatible with a due regard to typographical execution and a proper quality of paper.

These latter requisitions have at all times been particularly attended to. The Board invites examination of the several editions from time to time published by the Society, as the best evidence generally of their merits in these respects; but more especially of the last editions of the 18mo. Bible and Prayer Book, as being not only the cheapest but the best of the kind within their knowledge (taking into consideration the materials and typographical appearance), with a clear and distinct text, which enables the eye to dwell upon their pages without the fatigue consequent upon the perusal of similarly sized volumes. The object in adverting to these details is to demonstrate from past experience the practicability of carrying out far more extensively the plan of this institution.

To accomplish with their present limited means the greatest possible good the Managers have left no expedient untried. They are convinced that little has comparatively been done to enlarge the borders of our Church from inadequate circulation of the Bible and Prayer Book.

When these details are properly considered, and the manner and extent of the donations are attentively observed, will not Episcopalians stretch forth freely and at once a helping hand to forward the good work?

The past condition and gladdening prospects of our beloved Church are before them. The field for Episcopal culture is immeasurably broad and inviting. The promise of a plentiful harvest is of an exceeding great reward. Let all of us, moreover, bear in mind that upon the efforts made to sow in due season this "good seed," depend her future growth, usefulness and influence. To secure and permanently establish her weal every motive of love to our neighbour prompts to untiring zeal, and well directed and concerted operations. Now, emphatically is the time to meet and anticipate with appropriate liberality, the religious wants of our widely-expanded communion, and to be prepared to resist all attempts to curtail its enlargement, or to decry the true and substantial merits by which the ordinances and insti-

tutions of our Church recommend themselves to public regard and consideration generally, but especially to those of her own household. The Managers are persuaded that if the sympathies and attention of the Episcopal public were only properly awakened, and attracted to the interesting and important operations of this Society,—to the great good it has produced and is capable of effecting,—the result could not but prove highly influential in promoting the best interests of the Church, and win many souls to Christ.

Let but this spirit of brotherly love and Christian duty be generally excited in her behalf, and your Society must go on more prosperously and efficiently, its operations be proportionately and beneficially extended, and the Managers be inspirited more cordially to co-operate in the great and enduring work of disseminating the Holy Scriptures with our unrivalled Book of Common Prayer.

No items of interest can be gleaned from the minutes previous to October, 1835, as the volume containing the records from January, 1820, to October, 1835, was destroyed, as Mr. W. H. Bell notes in the second minute book, "in the great fire of December, 1835, while in the store of Henry I. Seaman, the then secretary." (Folio 13.)

The Minutes of the meetings from 1835 to 1836 show much activity on the part of the Auxiliary Society. Grants of books were given to congregations near and far. The Church of the Epiphany, in New York, to Churches in New Jersey, New York, Ohio, Virginia—indeed so generous had been its gifts that it was forced to pass this resolution at the meeting of February 3, 1836:

"Resolved, That inasmuch as this Society in gratuitously supplying the wants of the Church has incumbered a debt of $1,200, we suspend all further distributions until the said debt is reduced to $500." (Folio 11.)

Notwithstanding the low ebb of the finances of the Society, we find that they purchased a new set of 18mo plates of the Psalms; yet at the very meeting where this expenditure was sanctioned (March 2, 1836) the following resolution was unanimously passed:

"That the members of the Board now present unanimously agree that they will each use their best endeavour to obtain for

this Society at least fifty dollars to be paid to the Treasurer on or before the first Wednesday in May."

And in order to bring the condition before Churchmen, the Editor of "The Churchman" was requested to prepare a paper setting forth "the pecuniary embarrassments of the Society and its inability to grant further issues from the Depository until its debt shall have been reduced." (Folio 13.)

At the meeting of March 2, 1836, a communication was received from Herman Thorne, Esq., requesting a donation of Prayer Books for the use of a small American Episcopal Chapel at Paris. On motion it was

"Resolved, That in the present low state of the funds of this Society it is not expedient to make the donation, and that the Corresponding Secretary be requested to advise Mr. Thorne to that effect, and to inform him that the Books can be obtained at the Press at the lowest market prices." (Folio 13.)

With a heavy debt, uncertainty as to the future and the scanty contributions received, it need excite no surprise that the Managers could not respond to the request of those who had lately formed a parish among the American Colony at Paris.

Since then the Church of the Holy Trinity, Paris, has been a generous contributor to all Church objects.

What the results of the appeals of "The Churchman" was, we do not know—but the Treasurer at the meeting on May 6, 1836, reported his receipts as $517. Out of this $480 was paid in to the Press, leaving still a debt of $322. This report, and that presented on June 1st of the same year, proved that the personal pledges of $50 each was lived up to in almost every case. At the June meeting the debt to the Press was still further reduced; and several grants of books were made. On August 3d the following resolution was passed in the hopes of stirring up interest in the work of the Society:

"In ratio with the great increase of our Church is the application of her Missionaries to this Society for Prayer Books, and as no application is allowed to be made in vain, it is painful to the Board of Managers that in many instances the small number they are able to give falls far short of what is absolutely necessary. The consequence is, the great good aimed at is entirely destroyed; and as there are very many wealthy and flourishing congregations in this Diocese, that have never responded to the

assistance received from time to time in their infancy from this institution, it is therefore

"Resolved, That the committee of arrangements be and are hereby requested to address a circular to such parishes as have from time to time received supplies of Prayer Books, etc., from this institution in their infancy, soliciting a collection between this and the first of October next, to aid in rendering the same service to other infant organizations wishing to spring up, as they themselves have done, from such assistance." (Folio 21.)

The following circular was issued by the Auxiliary Society, September, 1836:

We cheerfully comply with the request of the Board of Managers of the Auxiliary New York Bible and Common Prayer Book Society in transmitting a copy of the Preamble and Resolutiontion adopted by the Board of Managers at their last meeting. The passing of such a resolution originated from the numerous and urgent applications made by the clergymen of our Church for Prayer Books to aid them in new and destitute parishes and missionary stations, and the total inability of the Society to answer them, but in such small number, that it is feared that the object hoped to be obtained by the application is hurt. We therefore do hope and trust that you will aid us by your contributions in supplying these all-important applications from the destitute portions of our Church, that their wants be supplied with that Prayer Book we so much value for its truly sublime and spiritual compositions, the greatest Auxiliary the Missionary can be armed with in the great work of the extension of the Church. Yet as much as we value it, as important as it is, the urgent solicitations for it, and the exposure of the wants of it in the reports of our Missionaries, both in the Journal of our State Convention, and that valuable and interesting publication, the Spirit of Missions, with all these annually before us, what has the Church done through her diocesan society towards furnishing it. Excepting the Cities of New York and Brooklyn, with reluctance we answer, that during the twenty years of her existence she has received from other parts of the Church only Seventy-five Dollars and thirty-five cents, and that during the same time the distribution of the Prayer Book, etc., amounted to nearly twenty thousand dollars. The present year since the Anniversary in October last, is more encouraging. The sum

received amounts to One Hundred and Forty-one Dollars and Forty-three Cents, being double that of the twenty preceding years; yet that is but a drop in the bucket when compared with our distribution during the same period, which has been to destitute Parishes and Missionary Stations *seven hundred and ten Bibles, nine hundred and thirty-three Testaments, two hundred Psalms and Hymns, and five thousand three hundred and thirty Prayer Books, value eighteen hundred and forty dollars.* This would have been much greater but the debt was accumulating to such an alarming amount we were under the necessity of restricting our distribution; and had it not been for the exertions and liberality of a few individuals, we must have stopped proceedings altogether. We now respectfully solicit your attention to the annexed resolution, the response to which must determine the future operations of the Society.

(Signed) W. H. Townsend,
S. I. Beebee,
Thos. Browning,
Committee.

On motion Resolved, That a committee of three be appointed to prepare the Annual Report to be laid before the Society on the 6th of October next. The chair appointed Dr. James D. Fitch, Messrs. Jonas Butler and G. G. Van Wagenen, Esq.

The Twenty-first Annual Meeting of the Auxilitry was held on October 6, 1836, when the report was read by Dr. Fitch; on the 26th of October, the following were elected:

William E. Dunscomb, President.
Charles Keeler, 1st Vice President.
John Alstyne, 2nd Vice President.
Henry I. Seaman, 3rd Vice President.
Charles I. Aldis, Cor. Secretary.
Wm. H. Hobart, M.D., Recording Secretary.
Thomas Browning, Treasurer.
Floyd Smith, Agent.

Managers:—Lewis Curtis, Meigs D. Benjamin, Fred DePeyster, G. G. Van Wagenen, Wm. M. Benjamin, Lewis Phillips, Wm. H. Townsend, H. D. Aldrich, Wm. Betts, Samuel J. Beebee, Jas. D. Fitch, M.D., John Brower, J. Oswald Cammann, C. N. S. Rowland, Dayton Hobart, Henry E. Davies, Robert Gracie, Theron Wilbur.

The Tract Society had for some time been desirous of joining forces with the Auxiliary Society, and under more favourable financial circumstances such an union would have been wise. Committees on both sides were appointed and the records for the Auxiliary Society of December 7, 1836, read.

The Committee appointed to confer with a committee of the N. Y. Episcopal Tract Society in relation to their proposal that we should jointly establish a Depository and appoint an agent or clerk for the business of both Societies, Respectfully Report,

That we have held a conference with the above mentioned Committee of the Tract Society, from whom we learn that in consequence of great inconvenience to which they are subjected by the want of proper accommodations in the rooms occupied by the Episcopal Press, and more especially from the want of some person to attend to those who call on the business of the Tract Society, they deem it not merely expedient but indispensably necessary, to have a separate establishment to be placed under the charge of an agent, or of a clerk acting by direction of a committee of the Society, by such an arrangement it is thought that besides a proper attention being thus given to its general concerns, an active Superintendent (whether agent or clerk) might successfully devote a portion of his time to obtaining funds for the Society, but inasmuch as such a plan will be attended with considerable expense they are very desirous that we should unite in the measure.

Your Committee are of opinion that the business of our Society, being much more simple in its nature and in all its details than that of the Tract Society, and that evils to which both are equally subject are therefore less prejudicial to our interests the necessity for any immediate action is not so imperative upon us. At the same time Your Committee very fully approve of the plan and would recommend a concurrence therein could we contemplate the permanent existence of the Society according to its present constitution. But as the Charter under which we have been acting for several years will shortly expire and its renewal in its present shape is exceedingly doubtful and perhaps not altogether desirable, as our Society is now in debt and as the growing demands on its funds will probably more than absorb all the collections we can reasonably anticipate, Your Committee are unanimously of the opinion that it would

not be proper at this time to come under such engagements as would result from our participation in the measure proposed by the Tract Society. Should that Society however proceed to act upon it separately, it may be desirable that we should engage the assistance of their agent or clerk, if to be obtained at a small remuneration.

Your Committee respectfully suggest the adoption of the following Resolution, and that if passed the same be communicated to the N. Y. Episcopal Tract Society.

Resolved, That under existing circumstances of this Institution this Board deems it their duty respectfully to decline the proposition of the Tract Society to participate with that Institution in the expense of establishing and maintaining a separate Depository.

All of which is respectfully submitted.

CHARLES I. ALDIS, Chairman.
SAML J. BEEBEE,
WM. M. BENJAMIN.

New York, 16 Nov., 1836.

And which Report was accepted. (Folio 35.)

The question as to the advisability of renewing the charter was discussed, and on April 6, 1836, the following resolution was adopted:

Whereas, the Charter of this Society will expire on the 28th of March next— Resolved, That the subject of procuring a new Charter be referred to a committee of three, to report on the expediency of applying therefor, and the necessary measures for that purpose, and also on the measures proper to be adopted for the payment of the debts of the Society and the disposition of its property in case the Charter shall not be renewed, and the corporation become dissolved. And that the committee also report any modifications or alterations in the Charter and Constitution of the Society that may be deemed by them expedient, and such suggestions for the improvement of its conditions as may be thought advisable.

The Chair appointed Messrs. De Peyster, Van Wagenen and Curtis a committee for that purpose.

The committee reported progress on June 1st, but nothing further appears to have been done in this matter till the meeting

of February 1, 1837, when the Committee on the Renewal of the Charter of the Society made a report, and the same was laid on the table for further consideration.

The Rt. Rev. Bishop Onderdonk being in the Depository, an invitation was sent him to favour the Board with his presence; and on ascertaining the Bishop's views on the subject of reorganization, etc., etc.,

It was moved and seconded that the Report above ordered on the table be accepted and the same committee be requested to confer with the committee of the New York Bible and Common Prayer Book Society on the matters suggested in the said report, and to report with all convenient speed. (Folio 39.)

On March 1, 1837, it was Resolved, That inasmuch as the act of Incorporation would expire on the 28th of March, that all the property of the Society be assigned to Thomas Browning and Charles I. Aldis, to enable them to turn over all the effects of the Society to "such Society, Association, or Committee, as shall, or may be organized under the sanction of the Bishop of this Diocese." (Folio 40.)

At a special meeting of the Board held on March 8, 1837, necessary resolutions were passed to dissolve the Society and assign all the property to a committee of four, with power to transfer the same to such Society as they shall select as shall be organized in the Diocese of New York for the gratuitous distribution of the Holy Scriptures and the Book of Common Prayer. On March 22, 1837, the last meeting of the Auxiliary New York Bible and Common Prayer Book Society was held and the assignment was made.

Upon the record book of the parent Society there are no entries between May 11, 1832, and December 27, 1836.

The following resolutions passed at the last meeting of the Society seem to imply the formation of a new Society, but the subsequent proceedings make it evident that those in authority considered what was done was only a reorganization of the old Society.

New York, December 22nd, 1836.

The Board of Managers met at the Press Buildings, No. 28 Ann Street, at one o'clock P. M.

Present:—Rt. Rev. Benj. T. Onderdonk, D.D., Rev. Dr. Tay-

lor, Rev. Dr. Anthon, Rev. Dr. Schroeder, Rev. Mr. Dorr, Rev. Mr. Smith, Rev. Mr. Colton, Rev. Mr. Morris, and the Secretary, Mr. Careau, Mr. Clarkson, Mr. Kipp.

In consequence of the absence of the Treasurer in Europe it became necessary to fill the vacancy, and Captain Richard Whiley being nominated was duly elected Treasurer of the Society.

On motion of the Bishop the following resolutions were unanimously adopted:

Resolved, That the Treasurer, together with Messrs. Isaac Careau and David Clarkson, be a committee to manage the permanent fund and that the Treasurer pay the proceeds thereof to the order of the President for the gratuitous distribution by the latter of Bibles and Prayer Books within this State.

Resolved, That the same gentlemen, together with the President, Secretary, and the Rev. Drs. Lyell and Berrian, be a committee with full power to transact the business of this Board; and to pay over the funds of this Society to any similar establishment having for its object the distribution, within this State, of the Bible and Book of Common Prayer.

On motion, Resolved, That a copy of the aforesaid resolutions be sent to the Treasurer, Capt. Richard Whiley, Mr. Isaac Careau, David Clarkson, and to the Rev. Drs. Lyell and Berrian.

A statement of the funds remaining in the Treasury having been read by the President, on motion, Adjourned.

THOS. BREINTNALL, Secretary.

The formal assignment and transfer from the Auxiliary to the New York Bible and Common Prayer Book Society was signed July 1, 1837.

"The Churchman" gives this account of the result of the Conferences:

At a meeting of Episcopalians at the Protestant Episcopal Press on Wednesday, March 22, called by public notice, for the purpose of considering the propriety of establishing a New York Bible and Common Prayer Book Society, as a substitute for the Society of the same name, heretofore existing, but having for many years suspended, in a great measure, its operations, and for the New York Auxiliary Bible and Common Prayer Book Society of which the Charter is about expiring, it was

Resolved, That it is expedient to establish such a Society, under a Board of Managers to be composed of the Bishop of the Diocese, and of Clerical and lay members.

A committee was appointed to prepare a form of constitution for such a society to be reported at an adjourned meeting to be held in the Sunday School Building, St. John's Chapel, on Friday, April 7th, at half-past seven o'clock P. M., agreeably to another resolution of the same meeting, I hereby invited the members of the New York, and of the Auxiliary New York Bible and Common Prayer Book Societies to attend the said adjourned meeting.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New York, March 28, 1837.[1]

The proceedings of the adjourned meeting are thus noted in the Minutes:

At an adjourned Meeting of Episcopalians of the Cities of New York and Brooklyn held pursuant to Public Notice on Wednesday evening, the 19th inst., in the Sunday School Room of St. John's Chapel, the Rt. Rev. Bishop of the Diocese in the Chair.

The minutes of the last meeting were read and approved.

A Constitution for the New York Bible and Common Prayer Book Society was presented for the consideration of the meeting, and the several articles therein contained were read separately, some amendments were proposed and adopted, after which the whole was unanimously adopted as the Constitution of the New York Bible and Common Prayer Book Society, as follows:

CONSTITUTION OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Article I.

This Society shall be denominated the "New York Bible and Common Prayer Book Society," and its object shall be the distribution of the Bible and the Book of Common Prayer.

1. The Churchman, Saturday, April 1, 1837. Volume VII. No. 3. Whole number 315.

Article II.

It shall be composed of the Bishop of the Diocese of New York as President ex officio, of all clergymen canonically connected with said Diocese, and of such other persons as shall within twelve [months] next preceding any Meeting which they may attend have Subscribed and paid to its funds, together with the life members and patrons of the New York Bible and Common Prayer Book Society, established in 1809, and the Auxiliary New York Bible and Common Prayer Book Society, incorporated in 1817; it being understood that such life members and patrons shall be entitled to all the privileges in respect to receiving Bibles and Common Prayer Books which were secured to them by the said Societies respectively—Members of Bible and Common Prayer Book Societies Auxiliary to this, shall also be members of this Society, as also the officers and managers, directors or trustees of any society or association within this Diocese having among its objects the distribution of the Bible and Book of Common Prayer. Provided that such Auxiliary Societies and Associations shall have contributed to the funds of this Society within twelve months next preceding any meeting thereof.

Article III.

When the Society is not in session the business shall be intrusted to a Board of Managers, consisting of the Bishop of the Diocese as President ex officio, and of four clerical and four lay Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Agent, and twenty-four clerical and lay Managers, making in all thirty-seven. The above named officers of the same relation to the Board of Managers. In order to a quorum for the transaction of the business of the Board, there must be present at least one clergyman and one layman.

Article IV.

The above named officers and managers, except the President, shall be elected forthwith, and there shall be an Annual Meeting of the Society in the City of New York on the Thursday of the week next succeeding the Annual Convention of the Diocese, when the same stations shall be filled by a plurality of votes

taken by ballot; Provided that until there be an election of the full complement of officers and managers those last elected shall be continued in office, and provided further, that all vacancies occurring in the Board may be supplied by the Board. In all cases of election by the Society or Board, the persons elected shall be forthwith notified thereof by the Secretary of the Meeting at which he was elected, and unless his acceptance is signified to the said Secretary or the Board within one month after his election, his station shall be considered vacant and a new election be held by the Board to supply the same. The Anniversary Celebration of the Society shall be on the evening of the first day of the meeting of the Annual Convention of the Diocese, and at the place of the meeting of such Convention, or at such other time and place as the Board of Managers may appoint, when the said Board shall make report of their proceedings for the past year, on which the members of the Society then present shall be competent to take any action. Special Meetings of the Society may at any time be called by the Board of Managers.

Article V.

The Board of Managers shall have the power of passing any by-laws and resolutions for its own government, and for the due ordering of the business of the Society: Provided the same be not inconsistent with this constitution or with any of the acts of the Society.

Article VI.

This constitution may be altered at any meeting of the Society at which there are present three clerical and three lay members. Provided that a proposed alteration have the approbation of a majority of the clerical and of a majority of the lay members present, and also of the Bishop of the Diocese, and provided further, That if the Episcopate of the Diocese be vacant two-thirds of the clerical members present approve of the proposed alteration.

The following officers were then elected:

Vice Presidents.

The Rev. Thomas Lyell, D.D., First.

The Rev. William Berrian, D.D., Second.

The Rev. Samuel H. Turner, D.D., Third.
The Rev. John McVickar, D.D., Fourth.
William E. Dunscomb, Fifth.
Charles Keeler, Sixth.
John Alstyne, Seventh.
Henry I. Seaman, Eighth.
Charles I. Aldis, Corresponding Secretary.
Henry E. Davies, Recording Secretary.
Thomas Browning, Treasurer.
Floyd Smith, Agent.

Managers:—The Rev. James Milnor, D.D., the Rev. Lewis P. Bayard, the Rev. Evan M. Johnson, the Rev. Henry Anthon, the Rev. Thomas Breintnall, the Rev. Hugh Smith, Lewis Curtis, Meigs D. Benjamin, Frederic Depeyster, Gerritt G. Van Wagenan, William M. Benjamin, Lewis Phillips, William H. Townsend, Herman D. Aldrich, William Betts, Samuel J. Beebe, Jas. D. Fitch, M.D., John Brouwer, J. Oswald Cammann, Dayton Hobart, Robert Gracie, Theron Wilbur, Chas. N. S. Rowland, Wm. H. Hobart, M.D.

The meeting then Resolved, That the first meeting of the Board be held on Wednesday evening next, the 26th inst., in the Sunday School Room of St. John's Chapel, at half-past seven o'clock P. M., and that the Secretary of this meeting be requested to notify each member of the Board of his election, and also to furnish each of them with a printed copy of the Constitution.

Adjourned sine die.

CORN. OAKLEY,
Secretary of the Meeting.

New York, April 19. 1837. (Folio 48.)

On June 13, 1837. at a meeting held in St. John's Chapel, Mr. Haight from the committee appointed to confer with the Tract Society, made a report which was read and accepted. The said report concluded with the following Resolutions, to wit:

"1. Resolved, That this Board will unite with the Board of the Tract Society in renting a Depository and hiring an Agent, the expense to be borne equally by both Societies.

"2. Resolved, That the salary of the Agent be one thousand

dollars, which said resolutions being read and considered, were adopted.

"It was then resolved that the Board do now elect by ballot an Agent to act with the Tract Society in accordance with the above resolutions, and in the place of Floyd Smith, Esq., resigned, and on counting the ballot it appeared that Thomas C. Butler was unanimously elected as Agent."

To keep pace with the increasing demand for grants, an edition of five thousand Prayer Books was ordered to be printed, at the meeting of July 25, 1837.

Soon after the reorganization the following form of Prayer for the meeting of the Society was set forth by the Bishop.

A Form of Prayer set forth by the Right Reverend Benjamin T. Onderdonk, Bishop of the Diocese of New York; to be used at the meetings of the Managers of the Bible and Common Prayer Book Society, together with,

1. The Lord's Prayer.
2. The Collect for the day, and

Any other selected from the Liturgy at the discretion of the officiating Priest.

Almighty and Most Merciful God, we render Thee our thanks and praise for the light of Thy everlasting Gospel, for the establishment of Thy Holy Church; and for the appointed means of extending their benefits unto all people.

We ask Thy blessing on all suitable endeavours for the accomplishment of this Thy Merciful design; on all seminaries of sound learning, and Christian education; and on all proper means for advancing the interests of Thy Church, and aiding her, in the accomplishment of her great work of promoting man's spiritual and eternal welfare.

We especially commend to the protection and blessing of Thy Providence, and the aid and direction of Thy Grace, the Institution on the business of which we are here assembled in Thy Name and presence. Endue all those to whom the management of its affairs is intrusted with a right judgment to devise, and its members and friends with willing hearts to afford the means of executing the best plans for carrying its good objects into effect. May it be blessed to the extending of the light of the glorious Gospel, the promoting the interests of Thy Holy Church,

the dissemination of pure religion and sound morality, and the advancement of the spiritual and eternal welfare of Thy people. And may its usefulness be continued until all Thy sheep shall be gathered into one fold, and be made partakers of Thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*

It seems proper in presenting the proceedings of the Society at its First Anniversary and its Report to give the title page of the printed report, for it is the model which was followed until very recently. While reports may have been presented by the Managers, there certainly were none printed from 1829 to 1837.

"1837. The New York Bible and Common Prayer Book Society was established in the year 1809, being the first institution in this country (except the Bible Society of Philadelphia) for the gratuitous distribution of the Scriptures.

"The Auxiliary New York Bible and Common Prayer Book Society was established in the year 1816, and obtained from the Legislature an Act of Incorporation for Twenty Years, at the expiration of which time the Parent and Auxiliary Societies united under the original title of "The New York Bible and Common Prayer Book Society."

"The present is therefore properly the Twenty-Ninth Consecutive Report, read before the Society in St. Thomas' Church, Thursday, October 5, 1837. New York. Published by the New York Bible and Common Prayer Book Society. Depository, 28 Ann Street. D. Murphey, Printer. 1837."

Anniversary Celebration of the New York Bible and Common Prayer Book Society.

The First Anniversary celebration of the New York Bible and Common Prayer Book Society under its new organization was held at St. Thomas' Church, on Thursday evening, October 5, 1837, in conjunction with that of the "New York Protestant Episcopal Tract Society" and the "Education and Missionary Society."

The Chair was taken by the Right Rev. B. T. Onderdonk, Bishop of the Diocese, President ex-officio, at 7 o'clock P. M.

The Annual Report of the Board of Managers was read by

Henry E. Davies, Esq., whereupon, on motion of the Rev. John W. Brown, who prefaced his resolutions by an eloquent and interesting address in behalf of the Society, it was

Resolved, That the Report just read furnishes an additional proof, if any were needed, of the value and importance of the Society not only to this Diocese but to the Church at large, and that it behooves every friend of the Church to aid in the distribution of the Book of Common Prayer.

Resolved, That we highly approve the doings of the Board of Managers for the past, and exhort them to continue exertions in well-doing; and always remembering that as we have freely received, so will we with God's blessing upon our efforts, freely give.

Resolved, That such number of copies as the Board shall think proper of the Report just read, be printed and published under the direction of the Board.

The exercises of the evening were preceded and concluded by appropriate religious Services by the Right Rev. Chairman.

The Society was then organized, when, on motion,

Resolved, That the reading of the minutes be dispensed with.

Resolved, That the Society do now adjourn to meet again for the transaction of its ordinary business at the School Room of St. John's Chapel, on Thursday evening next, the 12th inst., at 7 o'clock.

HENRY E. DAVIES,
Recording Secretary.
(Folio 60.)

FIRST ANNUAL REPORT—BEING THE TWENTY-NINTH CONSECUTIVE REPORT.

The Board of Managers of the New York Bible and Common Prayer Book Society, in presenting their first Annual Report deem it an appropriate occasion to refer to the circumstances attending the present organization of the Society and urge the high and holy claims it has upon the services and benefactions of its members and the friends of the Church in general.

It is doubtless well known that for many years there have existed two Societies of kindred object, the one auxiliary to the other, and both engaged in the same work—the dissemination of

the Bible and the Book of Common Prayer. One of these Societies, styled the New York Bible and Common Prayer Book Society, was composed of a mixed representation of clerical and lay delegates; the other, the Auxiliary New York Bible and Common Prayer Book Society, derived its corporate existence from the Legislature of the State. It was a fundamental principle in the organization of the latter Society that its members and officers should be exclusively laymen. The charter of this Society was granted in 1817, and expired by its own limitation in the month of March last. The activity and zeal of the officers of this Society in promoting the object of its formation are worthy of all praise. The liberality of its members, and the ardent devotion of all concerned in its operations will long be remembered as examples worthy of imitation, and we trust that from the great Head of the Church they will receive their appropriate reward. It was with regret that we witnessed the termination of an institution which had accomplished so much good and had been so signally blessed in its progress. After mature deliberation, it was deemed inadequate to apply to the Legislature for a continuance of the corporate rights of the Society, but thought most expedient to organize a new Association from the two Societies then in existence, which should combine the wisdom of the one and the zeal and activity of the other. In the formation of the new Society, the principle of an union of clerical and lay representation (which characterizes the other associations of our Church) was distinctly recognized and deemed essential to perpetuate its stability, to infuse energy into its operations, and inspire the confidence of the Church. Influenced by these considerations, the Episcopalians of this city and Brooklyn held a meeting on the 19th of April last, at which the Right Rev. the Bishop of the Diocese presided, and it was resolved to constitute the New York Bible and Common Prayer Book Society, whose first anniversary we have met this evening to celebrate. This Society, in the language of our Constitution, is composed of the life members and patrons of the New York Bible and Common Prayer Book Society established in 1809, and the Auxiliary Bible and Common Prayer Book Society incorporated in 1817; and of the clergy of the Diocese, and such persons as shall contribute to its funds.

At that meeting a Constitution for this Society was adopted,

and the officers therein enumerated elected; a Board of Managers was chosen, composed of clerical and lay members, to whose care has been confided the interests of the institution. The two Societies heretofore existing have transferred to this their property and funds, which are as follows:

From the New York Bible and Common Prayer Book Society about the sum of $2,000, now deposited with the New York Life Insurance and Trust Company at an interest of 5 per cent. per annum, and a small dividend due from the Mutual Insurance Company, and $16.92 cents in the bank.

This Society have received from the Auxiliary New York Bible and Common Prayer Book Society property and funds amounting to $4,514.39 cents, most of which consisted of stereotype plates of the Bible and Prayer Book.

Since our present organization, there has been received in addition to the amounts above mentioned, the sum of $197.41 cents; and there has been expended in printing and distribution of the Bible and Book of Common Prayer the sum of $111. The whole amount of the available means of the Society being now only $86.41 cents.

From the report of our Agent it appears that the Auxiliary New York Bible and Common Prayer Book Society has distributed since the last anniversary of that institution, 225 Bibles, 3,059 Prayer Books, and 24 copies of the Psalms.

Since the organization of your present Society there has been distributed 26 Bibles, 786 Prayer Books, 12 Testaments, and 500 copies of the Psalms.

Applications are now pending before the Board for about 1,000 Prayer Books and 200 Bibles and Testaments.

The Board regret to state, that although these applications are of a most interesting character, and ought, if possible, to be granted, yet such are the present resources of the Board that they have most unwillingly been compelled to postpone a decision upon them. The Board of Managers appeal with confidence to the liberality of their fellow Churchmen, not only for the means to meet these demands, but to aid those who may hereafter be applicants for our bounty.

So pressing and numerous have been the calls for the Book of Common Prayer that the Society soon after its formation found that the editions formerly ordered were exhausted, and that none remained to meet the urgent requests which are daily coming in

to us. The Board of Managers, relying upon the liberality of the Church and the devotion of its members, did not hesitate to take measures to meet these demands. They dared not turn a deaf ear to them. They hoped that the Church, whose agents they are, would not have sanctioned such a refusal. The Board have therefore caused to be printed an edition of 5,000 copies of the Book of Common Prayer at an expense of $950; and they appeal to their brethren of the Church to step forward, cheerfully and promptly, and not only enable the Board to discharge this debt against them, but furnish the means to print yet more and larger editions. The appeals to us are numerous and urgent. The scattered members of our communion stretch out their hands to us for aid, and can we, so long as we have the ability, send them empty away?

Frequent appeals are made from the far West for donations, and they come so eloquently clothed that we cannot resist them. More than our Church, we trust, has been founded and fostered into strength and stability by our liberality, and the only return we ask of them is that they will do for others what has been done for them. Can we refuse the earnest entreaties which are sent to us from all quarters for the words of salvation? When those who are famishing for the bread and water of life send to us their prayers, shall we send the messengers empty-handed away?

It is the Church at large which must answer this solemn question. To them we appeal, for we are but their almoners. We plead for thousands of our fellow beings—many of them in the distant wilds—among whose rocks and valleys the sound of the church-going bell "has never echoed." The written Word can penetrate where the foot of the living preacher has never yet trodden. Will not all those who love the Church and the Gospel of our Lord and Saviour, gladly give of their abundance, and even of their poverty (for the widow's mite was not without a blessing), that they may scatter this precious seed, which shall cause "the desert to rejoice and blossom as the rose"? Let this go forth as the herald of Him who bringeth glad tidings.

For our brethren who need the consolation of the Bible and our holy and revered Liturgy and are deprived of the ordinances of our Church, we plead—for them we ask your aid, that we may be able to send light, even the light of the Sun of Righteousness, as it beams from every page of his holy Word, to those who "sit in darkness." We know that we shall not ask in vain, although

a cloud has shadowed the prospects of this city in a worldly point of view the last year; yet we rejoice to say that the institutions of our holy religion have not been suffered to languish, and some of the most important societies have received even larger contributions than in any previous year. This is not the time or the place to urge the importance of sending the pure word of the Gospel to all mankind. It is to be hoped that none bearing the Christian name can doubt on that subject.

May we not say a word for our Book of Common Prayer, with its solemn rituals, its beautiful and appropriate prayers, its sublime and touching Litany. Is it not a meet companion for the Bible, from whose sacred pages it is almost exclusively compiled? But we need not enlarge upon this subject. Our Church has decided that all her children are fellow labourers in the same cause; all on missionary ground, and bound to help in the glorious work of salvation to the utmost of their abilities. Let us remember that in aiding such a cause, it may most emphatically be said, "It is twice blest—it blesseth him that takes and him that gives."

With these statement we commit the interests of our Society to our brethren of the Church. In this large and wealthy Diocese, we will not doubt but that our hands will be strengthened and the sphere of your influence be still more enlarged. We hope our clerical and lay brethren from the interior of the State will remember us in their benefactions, and render us all the aid in their power.

If all would do something we should be able to accomplish much more than we have yet done. The calls for light and knowledge are numerous and pressing. Our time for usefulness is short; let us therefore labour without ceasing, "while it is day, the night cometh when no man can work."

Report of Treasurer, Mr. Thomas Browning.

First Receipts to the Auxiliary New York Bible and Common Prayer Book Society.

Disposable Fund, balance	$8 40
Country Parishes	90 38
New York and Brooklyn	84 50
Individual Donations and Subscriptions	243 50
	$426 78

Contra.

Paid New York Protestant Episcopal Press.....	$350 00
Printing Notices, &c.	3 00
Commission for Collecting, Sales, &c.....	26 85
Discount on uncurrent money	56
	$380 42
On hand	$46 36

Second. The Receipts to the New York Bible and Common Prayer Book Society.

The Balance from the Auxiliary New York Bible and Common Prayer Book Society	$46 36
From Bishop Kemper's Mission	10 00
Bible Prayer Book and Tract Society, Gen. Theo. Sem.	92 04
From Donations and Subscriptions	31 00
From Sales by Agent	21 13
From Agent on account of Sales	18 76
For Packing Boxes, &c.	2 37
	$117 60
Balance on hand	$31 34
Stereotype Fund	$25 00

Oct. 2, 1837.

Oct. 3-6. Receipts during Convention.....	146 30
5,000 copies, 18mo Prayer Book	900 00
Due Agent and Rent of Depository	200 00
Edition of Bible & 8vo Prayer Book much wanted.	600 00
	$1,700 00
Towards which on hand Balance	$31 34
Amount received during Convention	146 30
	177 64
Deficit	$1,522 36

The Treasurer's Report is followed by a statement of the privileges of members extracted from the by-laws.

The First Address of the Society is given in full. It is assigned to "the late Bishop Hobart" as the author. The Constitution follows the address, after which is given the list of officers.

Upon the last two pages are printed the names of the Patrons, Life Members and Annual Subscribers.

Turning to the MSS. records of the Society we find that:

Pursuant to adjournment the Society met at the Sunday School Room of St. John's Chapel, on Thursday evening, the 12th October, 1837, at 7 o'clock, William E. Dunscomb, Esq., Fifth Vice President, in the Chair.

It was Resolved, That the Society proceed to the election, by ballot, of officers for the ensuing year.

Mr. Butler and Mr. Townsend were appointed tellers, who reported on counting the ballots that the following persons were duly elected:

Rev. Thomas Lyell, D.D., 1st Vice President.
Rev. William Berrian, D.D., 2d Vice President.
Rev. W. R. Whittingham, D.D., 3d Vice President.
Rev. L. P. Bayard, D.D., 4th Vice President.
W. E. Dunscomb, 5th Vice President.
Floyd Smith, 6th Vice President.
John Alstyne, 7th Vice President.
Henry I. Seaman, 8th Vice President.
Alex. L. McDonald, Corresponding Secretary.
Henry E. Davies, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers:—Rev. James Milnor, D.D., Rev. Lot Jones, Rev. Thomas H. Taylor, Rev. J. F. Schroeder, D.D., Rev. B. I. Haight, Rev. Hugh Smith, A. Hanford, W. Betts, S. J. Beebe, J. D. Fitch, M.D., Hamilton Fish, Lewis Curtis, M. D. Benjamin, Fred. De Peyster, G. G. Van Wagenen, William M. Benjamin, Lewis Phillips, Wm. H. Townsend, James O. Cammann, C. R. Swrods, R. Gracie, Theron Wilbur, C. N. S. Rowland, W. H. Hobart, M.D.

Standing Committees.

Of Arrangement: — Thos. Browning, Treasurer, Office, 77 Maiden Lane; Thomas C. Butler, Agent, office, 28 Ann street; Rev. L. P. Bayard, S. J. Beebe, C. N. S. Rowland.

Of Distribution:—Thomas C. Butler, Agent, office, 28 Ann street; Rev. Lot Jones, Frederick A. De Peyster.

On Stereotype Plates:—Floyd Smith, Rev. L. P. Bayard, Thomas Browning.

On Stereotype Fund:—Floyd Smith, Rev. L. P. Bayard, D.D., Thomas Browning, Thomas C. Butler.

There being no further business, the Society adjourned.

HENRY E. DAVIES, Recording Secretary.

The Society subsequently appointed a Committee to report upon the condition of the Megary plates.

At a special meeting, held October 31, 1857, it was

"On motion, Resolved, That the Committee on the Megary plates, together with the agent, be a committee to adjust the accounts with the Press and to report on the present condition of the Permanent Fund at the next meeting of the Board." (Folio 65.)

The next meeting of the Board transacted much important business.

At a meeting of the Board of Managers of the New York Bible and Common Prayer Book Society held on the evening of the 12 of December, 1837, at the Sunday School Room of St. John's Chapel.

Present, Rt. Rev. B. T. Onderdonk, President; Rev. Dr Bayard, 4th V. P.; Rev. B. I. Haight, Messrs. Dunscomb, Butler, Browning, Wilbur, Smith, Phillips, Fitch, Beebe, Alstyne, Rowland, Seaman, Hanford, Townsend, and Benjamin.

The Secretary being absent, W. H. Townsend was appointed Secretary pro. tem.

The Treasurer submitted his Report from which it appears that since the last Report he has received $61.50, and expended $457.96, leaving a balance on hand of $1,241.31.

Which Report was accepted.

The Agent presented his Report, from which it appears that since October 31 he has distributed 875 Prayer Books.

Which Report was accepted.

The committee on the settlement of the account with "The Protestant Episcopal Press" and on "The Megary Plates," ap-

pointed at the last meeting of the Board, presented their report in the words following:

"The committee to whom was referred the question, 'in what mode should the accounts of the Society with the Protestant Episcopal Press be settled,' and 'what disposition should be made of the Megary plates,' beg leave to report,

"That in reference to the first of these objects it appears that the Society is indebted to the Press, its former publishers, for books, &c., to the amount of $1,005.49, and that the 'Press' is indebted to the Society for various deposits made on account of its 'Permanent Fund' to the amount of $1,114.49, leaving the balance (including the special deposit of $59.16) in favour of the Society of $168.66.

"A Permanent Fund from its very nature not being applicable to the payment of the common debts of the Society, the Treasurer very properly solicits the direction of the Board in the premises.

"Ordinarily the simple and proper mode of settlement would be the reciprocal of the payment of the debts by the Treasurers of h the reciprocal of payment of the debts by the Treasurers of the Institutions respectively. But inasmuch as this mode of settlement is not at present attainable for reasons not necessary to be embraced in this report, your committee beg leave to recommend the adoption of the following resolutons, viz:

"Resolved, That the Treasurer be and he is hereby authorized to settle the accounts of the Society with the Protestant Episcopal Press by allowing the amount of the 'Permanent Fund' and the Special deposit in the hands of that Institution as an offset against the amount of the Society's indebtedness to the Press for Books, &c.

"That he pay over to the Treasurer of the Domestic Committee of the D. & F. Missionary Society the amount of said Special deposit, and out of the funds now in the possession of the 'Life and Trust Company' he be further directed to appropriate a sum exactly equal to the amount of the 'Permanent Fund' absorbed in the settlement with the 'Press,' and to open an account in his own books under the head of 'Stereotype Fund,' to which fund shall be credited the amount so appropriated.

"Resolved, That the 'Stereotype Fund' be kept at interest with the 'Life and Trust Company' for the special objects indicated

by its name, and for the further purpose of making such temporary loans to the common funds as the exigencies of the Society may occasionally require, and as the Board may from time to time direct to enable the Treasurer to meet the pecuniary engagements of the Society with honourable fidelity. Such loans always to be reimbursed with interest at the rate of six per cent. per annum out of the first monies which may thereafter come into the Treasury from annual subscriptions, donations or collections in churches.

"In relation to the latter of the subjects referred to them, your committee beg leave to recommend the adoption of the following Preamble and Resolutions:

"Whereas, the New York and the Auxiliary New York Bible and Common Prayer Book Societies, which are now united under the former title, was originally established for the charitable purpose of gratuitously distributing the Bible and Book of Common Prayer among the destitute of our Communion; and whereas, the elegant set of Stereotype plates for the octavo Book of Common Prayer commonly known as 'Megary Plates,' was purchased with a view to the investment of a certain sum of money held by the Auxiliary Society as a 'Permanent Fund' under a special arrangement with the Protestant Episcopal Press, by which that Institution agreed to pay the interest of the cost of said plates and to allow in addition thereto a certain compensation for the use thereof; and whereas, the arrangement heretofore subsisting between the Society and the 'Press,' under which the latter was the Business Agent thereof having been terminated; and whereas, by that event it has become necessary to make such use of or dispose of said plates in such a way as that they shall fulfil the original intention of the 'Fund' with which they were purchased; therefore,

"Resolved, That the Agent be and is hereby authorized to offer for sale the set of 8vo. stereotype plates usually known as the 'Megary Plates,' and at a sum not less than $800, and to deposit the amount received for the same in the 'Life and Trust Company' to the credit of the 'Stereotype Fund' of the Society.

"Resolved, That the Agent be and is further authorized, should such an opportunity offer before the plates are sold, to contract for the use of them for the printing an edition or edi-

tions by any private responsible publisher at such compensation as he may be able to obtain, and to deposit the same with the Trust Company as above directed.

"All which is respectfully submitted.

FLOYD SMITH,
L. P. BAYARD,
THOS. BROWNING,
THOS. C. BUTLER,
Committee.

"Which said Report being read and considered was accepted and the resolutions therein contained were adopted by the Board." (Folio 66.)

"On motion, Resolved, That this Board assume the debt incurred for publishing the Morning and Evening Service in German and receive the balance of the edition for distribution, under the direction of the Board.

"Resolved, That the Agent have power to distribute at discretion until the next meeting of the Board.

"Adjourned.

"HENRY E. DAVIES, Recording Secretary."
(Folio 69.)

On the 12th of September, 1837, we find a resolution was passed—

"That the sum deposited by St. George's Church for the printing of a part of the Liturgy in the Mohawk language be transferred to the Treasurer of the Board of Domestic Missions, to be applied to the same purpose." (Folio 57.)

The question of printing an edition of the Prayer Book with the Rubrics in red came up for the first time at this meeting of the 12th of September, and was evidently not considered so simple a matter as it would now be.

"On motion, a committee consisting of the Rev. L. P. Bayard, Thomas Browning and S. Phillips were appointed by the Chair to consider and report on the propriety of publishing an octavo copy of the Book of Common Prayer with the Rubrics in Red." (Folio 57.)

The committee at the next meeting, through the Rev. Mr. Bayard, presented a report in behalf of the committee on the sub-

ject of publishing an edition of the Book of Common Prayer with the Rubrics in red, which report was accepted and ordered on file.

On motion of the Rev. B. I. Haight,

"Resolved, That this Board approve of the measure reported by the Committee, provided that it can be made to appear at a future meeting of this Board, that the same can be entered into with propriety, prudence and safety.

"Resolved, That a committee of five be appointed to report in detail on the subject at the next meeting of the Board.

"The Chair appointed Rev. L. P. Bayard, Doct. Whittingham, Messrs. Browning, Phillips and Beebe such committee." (Folio 58.)

The reference to the Morning and Evening Service in German, shows that even then the design of ministering to the various nations who were beginning to make new homes in America had been formed. The pamphlet edition of this first German service book is now extremely rare. It consists of thirty-two unnumbered pages. Two copies are in the Library of the General Theological Seminary. In one which came from the library of the Rev. Dr. Benjamin I. Haight is this note from his assistant who then was to retire from his connection with All Saints' Church, where he efficiently acted as principal of the Male Parochial School as well as aiding in the pastoral work and Church services.

Dr. Traver became subsequently the beloved rector of St. Paul's Church, Poughkeepsie, N. Y., where the chancel window of the present Church building commemorates his incumbency of twenty-one years, from 1845 to 1866.

"My Brother,

"Will you accept the accompanying copy of the Morning and Evening Prayer in the German Language? As it is among the last remaining in print, it may be well to have it preserved for use in case of any unforseen emergency,

Truly yours in Xt.

ALBERT D. TRAVER.

"New York, August 6, 42."

The title of the German service book is:

"Ordnung des täglichen Morgen-und Abend-Gebetes nebst einer Litaney zum Gebrauch der deutsch-protestantischen Episcopal-Kirche in den Vereinigten Staaten. New York: Doolittle and Vermilye, Nro. 262, Greenwich-Strasse. H. Ludwig, Drucker." 12mo. 18.4 x 11.7 cm. Cover of yellow paper. 32 pp. in unpaged.

CHAPTER XIV.

CONTENTS.

Second Annual Report, October, 1838 — Grant to the New Diocese of Western New York — To the U. S. Frigate "Brandywine" — Thirtieth Annual Report, October, 1839 — Anniversary Meetings, October 3, 1839 — Election of W. H. Bell as Secretary — Death of Jacob Schatzel — His Legacy to the Society and Action of His Widow — Address of Bishop Onderdonk — Cessation of the Protestant Episcopal Press — Anniversary Meeting, September 30, 1840 — Act of Incorporation Desired — Propriety of Distributing the New Testament Apart from the Old Testament Considered and Referred to a Committee — Fourth Annual Report, October, 1840 — Manuscript of a German Version Submitted — Act of Incorporation Passed — Society Organizes and Passes Bye-Laws — Death of the Rev. Lewis P. Bayard.

UNRUFFLED prosperity appears to have favoured the first complete year of the re-organized Society. A desire to work, the confidence and interest of the Churchmen of the Diocese and admirable business management, made the report one in which thankfulness was the dominant note.

1838. Proceedings of the Anniversary Meeting.

The joint anniversary of the New York Bible and Common Prayer Book Society, the Protestant Episcopal Tract Society, and the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, was held at the Church of the Ascension on Thursday evening, the 4th of October.

The meeting was opened with prayer by the Right Reverend, the Bishop of the Diocese, who presided. The Report of the New York Bible and Common Prayer Book Society was read by the Rev. Hugh Smith, D.D., Rector of St. Peter's Church. The Rev. Benjamin I. Haight, Rector of All Saints', after a

very interesting and appropriate address, moved the following resolutions, which were unanimously adopted:

Resolved, That the Report just read furnishes a gratifying evidence of the present prosperity of the Society, and presents a very strong claim to the warm and liberal support of the Episcopal public.

Resolved, That the Report be referred to the Board of Managers for printing and publication.

After other proceedings of the meeting, the congregation joined in singing the 105th Hymn, when after devotion by the President, the meeting adjourned.

Wm. H. Bell, Secretary.

Second Annual Report—Being the Thirtieth Consecutive Report.

With lively satisfaction do the Managers of the New York Bible and Prayer Book Society present their second annual Report under the new organization, being the thirtieth consecutive report, because they are enabled to state, that under this new organization all things have gone well; and that the Society having, as it were, renewed its youth, bids fair to become again extensively useful. But little more than seventeen months have elapsed since the Auxiliary New York Bible and Common Prayer Book Society (of which the Charter had expired) was merged into the parent Society, and their respective funds consolidated.

This brief time has been well improved, as will be evident from the following particulars:

It was announced at the Anniversary Meeting in October last, that the Society had printed an edition of 5,000 of the Book of Common Prayer. They would now announce the further issuing from their press, since that period, of 750 Bibles, 1,000 Testaments and 6,000 small and 500 octavo Prayer Books. Their gratuitous distributions and their sales during the same period have amounted to 594 copies of the Bible, 510 Testaments, 6,811 small and 238 octavo Prayer Books, and 327 copies of the Morning and Evening Prayer in the German language. The sales during this time having amounted to only $585, it will be seen that the gratuitous distribution must, of course, have been liberal.

This distribution has been in proportions which will be seen in the published statements of the Society: To the Domestic Committee of the D. and F. Missionary Society of our Church to aid them in planting and sustaining the Church in the more newly settled states and territories of our extended country; to different individuals and associations for the same object, to Sunday Schools in which they have been especially useful, as well in fixing the Church character of the institution as in familiarizing the pupils to the public use of our Liturgy, and engrafting the reverence and love for it in their early years; to the United States exploring ships, ships of war, and navy yards, that those engaged in their country's service might not forget their allegiance to their God; but that the mariner on the mighty deep might be taught and assisted to hallow the Sabbath, and so to pass "the waves of this troublesome world" that he might at last reach the Haven of Rest, and "come to the Land of Everlasting Life," mindful of the command and promise of Him who said, "I was sick, and ye visited me; I was in prison, and ye came unto me; for inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

The Society has sent the treasure of God's Word, and the devotional offices of the Church to minister consolation and peace to the sick and dying in our hospitals, and to cheer the gloom of our prisons, that thus to the poor even in sickness and death "the Gospel might be preached," and that the voice of penitence and prayer might go up together with "the sorrowful sighing of the prisoner," and "enter into the ears of the Lord of Sabaoth."

The Managers would ask attention to the following gratifying statement. Fourteen years ago the Society had not a book in the Depository. Now, notwithstanding the large distribution of the past year, the stock on hand (all of which is paid for, and the Society owing not a dollar) amounts to 142 Bibles, 490 Testaments, 262 octavo and 3,900 small Prayer Books, besides having stereotype plates both for the Bible and Prayer Book to the value of $4,500.

Its printing and binding have been well executed, and at a saving in cost to the Society of over $1,000, which considerably exceeds the whole amount of its extra expenditures, in consequence of the change of business by resuming its own agency. There is moreover in the treasury, accumulating as a fund to

provide for the renewal and purchase of stereotype plates $1,230, and disposable, the sum of $132.

As a matter of information, the Managers would state, that sales are made to other Bible and Prayer Book Societies at reduced prices, and to individuals and the trade at moderate prices, affording to the Society a small but sure profit.

The receipts of the past year (of which the items are furnished in the Treasurer's account), are:

From Sales	$585 21
From Collections in Churches, Contributions, Annual Subscriptions, &c., &c....	2,324 30

It will be seen that the distribution of books during the year has largely exceeded that of Bibles. This was to be expected, from the active and praiseworthy exertions of other and larger associations solely contemplating the distribution of the sacred volume; from the fact that the supplies of the Scriptures are variously sought and received from all denominations of professing Christians, while the Prayer Book is exclusively supplied by the institution of our own Communion; and moreover, from the fact that the Prayer Book is required not only for private use, but also for associate and congregational use. But the Managers would protest against the inference sometimes, unjustly and ungenerously drawn from the disparity in number between the copies of the Scriptures and of the Book of Common Prayer, sent out by the Society, that the members of our communion are indifferent to the circulation of the sacred volume; or that they affix a higher value to the uninspired than to the inspired, to the devotional formularies of the Church than to the Word of the Living God.

Such is not the fact. In their distribution they are guided by the wants and requests of the religious public. As far as their means permit, they give to all that ask, and give what is asked. The larger distribution of Prayer Books arises then from the larger demand for them.

The wide dissemination of the Scriptures by other hands prevents any very extended application for it at their depository, but the calls upon them for the Prayer Book are frequent, urgent and increasing.

They desire it however, to be distinctly understood that they will rejoice to give a copy of the Sacred Volume to every one

that asks it, while they have a Bible in their depository or a dollar at their disposal. It is a gratifying circumstance that the Society can this evening appear before you unembarrassed of debt, and with the means of usefulness at its disposal.

This is too rarely the case when the annual statements of our religious societies are made to the public, for Christian benevolence is usually too scanty and fitful in its flow to keep fully replenished that fountain from which those who are weary and athirst must drink; and hence results a strong temptation, and almost a moral necessity to those engaged in supplying the spiritual wants of the destitute, to aid them not merely according "to their power, but beyond their power"; not only to give what they have, but to procure or promise what they have not, trusting to the future benevolence of the Christian public to make good engagements into which they felt themselves constrained to enter by the exigency of extreme cases and the force of Christian sympathy.

But it may well be left to the good sense and to the conscience of all pious, reflecting and sober-minded Christians, whether it is not better that Christian liberality should be so timely in its exercise as to enable the conductors of the religious charities of the Church to meet every proper and reasonable demand, without contracting that indebtedness which was crushing to the spirit, and as crippling to the energies of associations as individuals. Whether it is not better and more consonant with Christian duty to prevent embarrassment than to extricate them from embarrassment. The Managers feel, therefore, that they are not unduly relying upon the correct moral sense and the high Christian principles of the members of our communion, in indulging the trust that the cheering fact, this evening announced, of a well filled Depository and entire freedom from debt, will not be made an argument for that diminution of liberality, which would soon render the Society impotent for good, and perhaps endanger its existence, but rather a motive to that increased and increasing support which will give order, vigour and efficiency to all its operations. It is as obviously the dictate of sound justice to maintain in their efficiency institutions which are already flourishing as to revive those that are languishing. It need scarcely be said that it is far more easy; for when once a certain degree of

strength and momentum are obtained, but little is required to urge forward in the rapid course of usefulness.

Confidently then, do we look for that constant support from the Churchmen of the Diocese which will enable us to announce at our next and at each succeeding anniversary, with honest exultation and Christian gratitude that we are still unshackled with debt and free and prepared to give.

As it is, from the extensive demands upon our Depository that the stock now on hand will soon be exhausted, the Society felt constrained at its last meeting to authorize the publication of an enlarged edition of the Bible, and a very large edition of the smaller Prayer Book, and also with a view to the convenience of Episcopalians, and the interests of the Society, a new impression of the elegant Megary Prayer Book, the stereotype plates of which, although owned by the Society, have long been lying idle for want of funds.

In thus endeavouring to meet the wants of our Communion, the Managers trust they will be generously and liberally encouraged.

Increased support, it is evident, will be needed to make the distributions of the Society: we will not say commensurate with, but in any degree proportioned to the increasing wants of our vast and extending country.

The calls from the western part of the State will not, it is believed, be at all diminished by the fact of its erection into a new Diocese, and the Managers would blush for the Church in this section of the State if they could for a moment suppose that these calls would be the less willingly heard, or the less kindly responded to. From the territories in which unorganized, and from the feebler Dioceses of the far-stretching West, the cry for aid from the Society will doubtless be frequent and loud.

What Churchman, what Christian, but must feel the importance of sending, in answer to that cry those precious volumes which will keep the Faith and the Church of their Fathers rooted in the minds and firm in the affections of those who in the ardour of youth and the flush of enterprise go out from the midst of us, to join that swelling multitude which is overspreading our western wilds, and which without religion will soon be as fearful in power to desolate the land as it will be resistless in aggregate strength. In anticipation then, of demands upon our aid, more

extended and more unfortunate than have yet been made, and which in human policy, in the charity of the Gospel, and in the fellowship of the Church ought not to be turned aside, we hesitate not to ask from the individual members and from the congregations of the Diocese, a prompt and vigorous co-operation. Freely we have received, of temporal good and Christian privilege. Freely let us give. Let none who ask be denied fellowship with us in prayer; fellowship with us in the ordinances of the Church. Let none who ask from us "the bread of life" be "sent empty away." Let not through lack of our prayers, our compassions, our aid, our less favoured brethren "perish, for whom Christ died."

Treasurer's Report.

New York Bible and Common Prayer Book Society, in account with Thomas Browning, Treasurer.

Disposable Fund.

1838, October 4.		Dr.
To paid sundry bills for paper		$949 50
To paid sundry bills for printing		560 80
To do., binding		1,075 87
To paid 18 months rent of Depository up to the 1st of November		175 00
To paid store and pipe and coal	$13 32	
Attendance at St. John's	10 00	23 32
To paid insurance	11 25	
Stationery, paper, printing notices, postage, &c.	23 79	45 04
To paid salary to Agent,		
For 1837	$131 24	
And 1838	500 00	631 24
To paid salary of boy		50 00
To do. Doolittle and Vermilye's bill for printing Morning and Evening Service in the German language by special order of the Board		43 68
To paid James Swords, Esq., Treasurer of the Domestic Board of the General Missionary Society, the amount of a special deposit with the P. E. Press for printing portions of the Liturgy in		

the Mohawk language, will be refunded as soon as collected from that institution		58 87
To balance on hand		324 42
		$3,943 74
1838, October 4.		Cr.
By balance per last year's account		$31 34
By cash received from country parishes		302 71
By do, city do.		839 22
By do. sales		585 21
By do. individual donations		600 75
By do. annual dues	$357 50	
By do. twenty new subscribers	56 00	413 50
By certificate of deposit with the New York Life Insurance and Trust Company from the late New York Bible and Prayer Book Society for		1,986 81
By a balance in bank of New York		16 92
From the Mutual Insurance Company		17 50
		$2,021 23
Less transferred to refund the Stereotype Fund of the late Auxiliary New York Bible and Common Prayer Book Society, absorbed, as per statement.		1,115 00
		$906 23
By cash, interest from the New York Life Insurance and Trust Company up to 1st January, 1838..		181 66
By collection after divine service at the Convention in Trinity Church, New York		78 12
		$3,943 74
By balance on hand		$324 42
Stereotype Fund.		Dr.
To balance		$1,230 00
		Cr.
By balance on hand per last year's account		$25 00
By cash to constitute David I. Jones a life member..		25 00
By do, W. C. Pierpont, do		25 00
By do, Edward P. Livingston, do		25 00

By do, Miss E. W. Shelden, do	25 00
By transfer from Disposable Fund	1,115 00
New York, 4th October, 1838.	$1,230 00

THOMAS BROWNING, Treasurer.

Statement of account yet unsettled with the Protestant Episcopal Press.

	Dr.
To Auxiliary New York Bible and Common Prayer Book Society Permanent Fund Account	$1,115 00
To donation of fifty dollars to New York Bible and Common Prayer Book Society, by the hand of Rev. R. B. Croes, with interest	57 00
To cash paid by Miss E. W. Shelden	10 00
To balance of interest to 1st March, 1838	4 92
	$1,246 07

	Cr.
By account against Auxiliary N. Y. Bible and Common Prayer Book Society's Disposable Fund Account	$500 77
By account against New York Bible and Common Prayer Book Society	402 02
By account against this Society	102 70
By transfer of Rev. C. N. Mead's account of Prayer Books held for use of prisoners at Sing Sing, by order of New Board, on his application	50 88
By balance	189 70
To balance due the New York Bible and Common Prayer Book Society, cash, 1st March, 1838	189 70

Contributors, 29 Country and 12 City Churches.

Sales and Distribution of Prayer Books.

United States Navy	525
Connecticut	202
Rhode Island	100
New Jersey	153
Virginia	24
Maryland	25
North Carolina	24

Georgia	36
Ohio	160
Illinois	24
Florida	74
Tennessee	150
Mississippi	100
Wisconsin	185
Michigan	177
Domestic Missions of the Domestic and Foreign Missionary Society	400
State Prison	300
Auxiliary Societies, Hospitals, Seamen, Sunday Schools, Country Parishes, &c., in the State of New York....	4,384
	7,049

At the annual meeting of the Society held at the Depository, 28 Ann street, Thursday, 4th of October, 1838, Rev. Lot Jones in the chair, J. D. Fitch, M.D., Secretary, the meeting proceeded to the election, by ballot, of Officers and Managers for the ensuing year, when the following were declared to be duly elected:

Right Rev. B. T. Onderdonk, D.D., President, ex-officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Lewis P. Bayard, 2nd Vice President.
Rev. W. R. Whittingham, D.D., 3rd Vice President.
Rev. B. I. Haight, 4th Vice President.
William E. Dunscomb, 5th Vice President.
Floyd Smith, 6th Vice President.
C. N. S. Rowland, 7th Vice President.
Henry I. Seaman, 8th Vice President.
Alexander L. McDonald, Corresponding Secretary.
William H. Townsend, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers:—Rev. Thomas H. Taylor, D.D., Rev. Lot Jones, Rev. Hugh Smith, D.D., Rev. J. F. Schroeder, D.D., Rev. J. M. Wainwright, D.D., Rev. J. H. Price, Rev. J. Peck, S. J. Beebe, J. D. Fitch, M.D., G. A. Sabine, M.D., O. Cammann, C. R. Swords, Robert Gracie, W. H. Hobart, Theron Wilbur, F. A. De Peyster, Theophilus Peck, William M. Benjamin, A. Van

Ingen, Lewis Phillips, C. N. Bostwick, A. Hanford, J. W. Mitchell, W. Betts, G. G. Van Wagenen. (Folio 75.)

At a meeting of the Board of Managers, Tuesday, 23d October, were elected by ballot the following:

Standing Committees.

Committee of Arrangement:—Thomas Browning, Treasurer, office, 77 Maiden Lane; Thomas C. Butler, Agent, 28 Ann street; Rev. L. P. Bayard, D.D., S. J. Beebe, C. N. S. Rowland.

Committee on Stereotype Plates:—Floyd Smith, Rev. L. P. Bayard, D.D., Thomas Browning.

Committee of Distribution:—Thomas C. Butler, Agent, 28 Ann street; Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Fund:—Floyd Smith, Rev. L. P. Bayard, D.D., Thomas Browning, Thomas C. Butler.

The Rev. Benjamin I. Haight, the Rev. Lot Jones and Mr. S. J. Beebe, were appointed a committee to consider the expediency of printing the Prayer Book in other languages than our own.

At the meeting of the Managers on December 11th, 1838, it was resolved to purchase a set of folio plates. The errors in them were to be corrected by the committee authorized to procure the plates, the Rev. Hugh Smith, D.D., the Rev. Jonathan M. Wainwright, D.D., Mr. Floyd Smith and Mr. Thomas Browning.

At the meeting of April 9, 1839, a grant of 100 Prayer Books was made for the U. S. troops at Fort Dallas, Florida.

The Western District of the Diocese of New York, having been created an independent diocese, the consecration of Dr. De Lancey led to this graceful action of the Board at this same meeting.[1]

The chairman announced that the consecration of the Bishop of Western New York would shortly take place, and recommended that as an expression of our continued interest in that

1. William Heathcote De Lancey, D.D., Rector of Saint Peter's Church, Philadelphia, was elected the first Bishop of Western New York at the Primary Convention, held in Trinity Church, Geneva, on All Saints' Day, November 1, 1838. He was consecrated in St. Peter's Church, Auburn, on Ascension Day, May 9, 1839, by the Rt. Rev. Dr. Griswold, Presiding Bishop, assisted by the Bishops of New York (Dr. B. T. Onderdonk), Pennsylvania (Dr. H. U. Onderdonk), and New Jersey (Dr. Doane). He died at Geneva on April 9, 1865, in his 68th year.

section of our labours and as an assurance to them of our interest in their welfare, when *they* shall become a separate Diocese who have heretofore been one with us, that we present through him on the day of the consecration of the Bishop of said Diocese, some Bibles, Prayer Books and Testaments. Whereupon, on motion of the Rev. Benjamin I. Haight, it was

Resolved, That 250 Bibles, 500 New Testaments and 1,000 Prayer Books be presented to the Bishop-elect of the Diocese of Western New York, on his consecration, for distribution by him in his Diocese.

Resolved, That the above books be forwarded by the Agent to Auburn, to be presented to the Bishop of Western New York on the day of his consecration, in the name of this Society, by the President thereof. (Folio 79.)

Bishop Kemper having suggested to the Society the advisability of opening a depot in St. Louis for the sale of Bibles and Prayer Books, the matter was referred to a special committee, which reported at the meeting of May 13th, that it was not expedient to establish a society for the sale and return of books.

A supply of books for use on board the United States frigate "Brandywine" was granted on September 30, 1839, at the request of the Rev. C. S. Stewart. In the margin Mr. Bell has written the words, "A Congregationalist." (Folio 83.)

The report for the year was soon after submitted for approval and presented at the anniversary meeting on the evening of the first day of the Convention of the Diocese. While the first glow of enthusiasm had disappeared, the Society felt that substantial progress had been made.

Anniversary Celebration of the New York Bible and Common Prayer Book Society, October 3, 1839.

The anniversary celebration of this Society was held jointly with the Protestant Episcopal Tract Society, and the Education and Missionary Society, at St. Bartholomew's Church, on Thursday evening, October 10th, 1839, at 7 o'clock, the Right Rev. B. T. Onderdonk, Bishop of the Diocese, in the chair, who opened the meeting with prayer.

The Third Annual, being the thirty-first consecutive Report of the Society, was read by Floyd Smith, Esq.

The Rev. Robert B. Van Kleeck, Rector of St. Paul's Church,

Troy, accompanied with a powerful appeal to the good sense and understanding of the audience, in behalf of the Society, and concluded by offering the following resolutions, which were unanimously adopted:

Resolved, That the report just read, while it furnishes the most satisfactory evidence of the rapid extension of the operations of the Society, does not at the same time exhibit a corresponding regard to its interests on the part of the Churches and individuals that have been accustomed to contribute to its funds.

Resolved, That this Society, in consideration of its objects and daily extending usefulness, is justly entitled to the liberal contributions of the friends of the Church.

Resolved, That this report be referred to the Board of Managers for printing and publication.

The business of the evening was concluded by singing the 106th and devotional offices by the Bishop.

Wm. H. Bell, Secretary of the Joint Meeting.

Third Annual Report—Being the Thirty-First Consecutive Report.

The Managers of the New York Bible and Common Prayer Book Society have the satisfaction of now presenting to their constituents their third Annual Report.

But it will be remembered, that from the year 1809 the Parent Society, and from the year 1816 its Auxiliary, were actively engaged in the same important work. This, therefore, is to be regarded as the Thirty-First Annual Report, from this portion of the Church in relation of what has been done to promote the distribution of the Word of God, and its best and most efficient commentary and companion, the Book of Common Prayer. The object of the consolidation of the two Societies was to produce a more extensive effect by the united action of those engaged in a common cause; and the Managers believe the result will not disappoint the reasonable anticipations of the friends of the Church.

By a comparison of the Reports for the last and the present year, it will be seen that there has been a large increase in the publication and in the sale and gratuitous distribution of the books of the Society.

Since the last anniversary there have been printed 1,500 Bibles, 3,000 Testaments, 1,000 Prayer Books of the octavo size, and 6,000 of the duodecimo, making a total of 11,000 volumes. The previous year 8,250 were printed. The emissions from the Depository, by sales and gratuitous distributions during the past year, have been as follows:

1,153 Bibles, 1,354 Testaments, 530 octavo, and 8,033 duodecimo Prayer Books, making a total of 11,070 volumes. The emissions during the previous year were 8,480 volumes. A detailed account will be appended of the manner in which the sales and distributions have been made. From this account it will be seen that the sales of the Society have increased more than three-fold, and that these sales have been made more principally to Auxiliaries and subscribers for gratuitous distribution. This demand has been supplied from the common editions, and at the lowest rate of prices. A further sale of the folio, the octavo Megarey and the finer editions of the smaller Prayer Book, together with Bibles and Testaments in a great variety of bindings, has been made at fair remunerating prices. The profits thus accruing, together with the savings upon the other publications of the Society, have exceeded the expenses of the Agency, and have enabled the Society to extend its gratuitous distributions. These will be still further extended, as soon as it can be done consistently with a prudential regard to the funds of the Society, and to its obligations to Subscribers, who have claims upon it for books in proportion to the amount of their subscriptions. These claims the Society must hold itself ready to discharge to the fullest extent. Books unclaimed for one year, however, the Managers feel can be added with propriety to the stock for gratuitous distribution. The Stereotype Plates of the Society are now valued at $4,850. The increased value in this property is caused by the purchase of the plates of the elegant folio edition of the Prayer Book for the Reading Desk, that was stereotyped by Messrs. Connor and Cooke. The cost of these plates and 135 copies of the Prayer Book was $600. This debt has been fully discharged, and the sale of the books has more than realized the expectations formed when the purchase was made. The Society therefore is now enabled to ensure to Churches a very superior book at a moderate cost. From this favourable statement of the operations of the Society for

the past year, the Managers are now constrained to direct the attention of their good constituents to a topic less gratifying and encouraging. The receipts of the past year into the Treasury from subscribers have not been as large as they were the year preceding, as will be seen by the following statement:

	Last year.	Current year.
Collections in City Churches.....	$917 34	$720 17
Do. Country Churches	302 71	394 16
Individual Donations	600 75	413 75
Annual Subscribers	413 50	452 50
Life Members	90 00	225 00
Sales	585 21	1,697 73
	$2,909 51	$3,903 31

The sum total of the receipts for the present year is larger than for the last; but not as much larger as it would have been had the collections from the City Churches and from individual donations maintained the same ratio of increase with the other resources of the Society. In the last Annual Report it was stated "that in endeavouring to meet the wants of our Communion, the Managers trust they will be generously and liberally encouraged. Increased support will be needed to make the distributions of the Society, we will not say *commensurate* with, but in any degree *proportioned* to increasing wants of our vast and extending country."

An appeal, and the Managers think a just and forcible one, was made to the Churches, and to individuals, and regret that in this City it has not been answered to the extent of their hopes. They cannot for a moment suppose, however, that this deficiency in collections and donations arises from any indiffererence to the objects of the Society, or any distrust as to the management of its concerns; they would rather attribute it in part to inattention, and in part perhaps, to the unusual difficulties to which the mercantile community has been subjected during the past year. They therefore take courage and will not slacken their efforts nor contract their operations. They are confident that the work in which they are engaged is of the utmost importance to the extension and prosperity of the Church, and that it is uniformly felt to be so by every serious and well-informed Churchmen. It cannot be, therefore, that the

appeal made last year, and now renewed, will again be made in vain. They would regard it as implying an unjust and offensive distrust of the piety, the intelligence and attachment to the distinctive principles of the Church on the part of their constituents, were they at this day and after the full reports which have been set forth for so many years past, to attempt to enlarge upon the duty of the members of the Church, to contribute in proportion to the means with which God has blessed them, for promoting the circulation of the Bible and Book of Common Prayer. The duty is freely and fully acknowledged by all, and they would trust that it will hereafter be as fully discharged.

Supply them with the means and the Managers of the New York Bible and Common Prayer Book Society pledge themselves that in this Diocese there should be no member of the Church, however obscure, that should not be supplied with these inestimable volumes, that the sick in every hospital, the poor in every almshouse, and the unhappy delinquents in every prison throughout the State, shall have the proffer of them, that no ship in the service of the country and no merchant vessel shall leave this port without these blessed companions to the sea-faring man, that the applications of every Sunday School and every Mission Church and every destitute congregation, and every place where two or three are gathered together to commence the holy enterprise of forming a new association on the model of primitive truth and purity shall be liberally answered, and that there shall be a large surplus to meet the wants of every mission that may go forth on domestic or foreign duty under the auspices of the Church. All this shall be done in dependence upon the strength and "wisdom that cometh of the Lord" when the people of this Diocese, yielding to the admonitions of the Spirit, shall give forth the adequate means to accomplish this great and holy work.

Treasurer's Report.

The New York Bible and Common Prayer Book Society, in account current with Thomas Browning, *Treasurer:*

Dr.

To cash paid for paper	$885	71
" " Printing	457	15
" " Binding	1,521	16

To cash paid for Copies 12mo Prayer Book		48 82
" " Copies fancy Prayer Book		63 00
" " Copies folio Prayer Book		250 00
Incidental expenses, viz:		
Insurance $25.00, stationery, etc., $3.88	$28 88	
Rent $200, boy $36.60	236 66	
Mr. Morrison's bill for attendance	6 00	
Advertising	3 50	
Sundry bills expense	36 93	
Agent's salary	500 00	
		$811 07
To stereotype fund for use of plates for printing 28,750 vols. at 1 cent per vol		287 50
		$4,325 31
To balance due Treasury		$317 53

Cr.

1839.		
Oct. 6. By balance on hand		$324 42
" Cash from 30 country parishes		394 16
" Cash from 10 city parishes		720 17
" Cash from Auxiliaries		5 00
" Cash from sales by Agent		34 24
" Cash from		1,661 49
" Cash from Individual Donations		413 75
" Cash from Annual Subscribers		452 50
" Balance		317 58

Thomas Browning, *Treasurer.*

New York, October 4, 1839.

Stereotype Fund.

Dr.

To cash paid Connor & Cooke, for a set of stereotype plates of folio Prayer Book	$350 00	
Less dis. 5 per cent	17 50	
		$332 50
To repairing Testament plates		16 00
To balance		1,443 80
		$1,792 30

Distribution.

	Bibles.	*Tests.*	*P. B.*
Diocese of Western New York	250	500	1,000
State of New York	355	426	2,337
" New Hampshire	6		24
" Massachusetts			77
" Connecticut			86
" Rhode Island		12	12
" Vermont	12	12	42
" New Jersey	13	24	177
" Pennsylvania	14	12	65
" Maryland			22
" Virginia	2	25	103
" Georgia	6		74
" Florida	6	12	164
" Alabama			24
" Missouri	25		204
" Mississipi			78
" Kentucky			36
" Tennessee			12
" Indiana	12	20	52
Illinois			112
Michigan		12	84
Arkansas	6		12
Navy of the United States	8	12	366
Army of the United States			148
Africa			24
Texas	50	100	318
	765	1,167	5,653
Sales to Auxiliaries, subscribers, &c.	388	187	2,910
	1,153	1,354	8,563

Making a grand total of 11,070.

At the Annual Meeting of the Society held at St. John's Chapel School Room, on Thursday evening, October 10, 1839, Rev. Lot Jones in the Chair, J. D. Fitch, M.D., Secretary; the meeting proceeded to the election, by ballot, of Officers and Managers

for the ensuing year, when the following were declared to be duly elected:

Officers.

Right Rev. B. T. Onderdonk, President, ex-officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Lewis P. Bayard, D.D., 2d Vice President.
Rev. William R. Whittingham, D.D., 3d Vice President.
B. I. Haight, 4th Vice President.
William E. Dunscomb, 5th Vice President.
Floyd Smith, 6th Vice President.
Henry I. Seaman, 7th Vice President.
C. N. S. Rowland, 8th Vice President.
Alexander L. McDonald, Corresponding Secretary.
William H. Townsend, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers:—Rev. Thomas H. Taylor, D.D., Rev. Samuel Seabury, D.D., Rev. John M. Wainwright, D.D., Rev. Hugh Smith, D.D., Rev. Lot Jones, Rev. J. H. Price, Rev. Isaac Peck, Rev. Edward Y. Higbee, Wm. H. Hobart, M.D., J. D. Fitch, M.D., G. A. Sabine, M.D., Frederick De Peyster, Wm. M. Benjamin, John Alstyne, S. J. Beebe, O. Camman, C. R. Swords, Robert Gracie, Wm. H. Bell, Theron Wilbur, C. B. Bostwick, J. W. Mitchell, Thos. Peck, Sam. T. Skidmore.

At a meeting of the Board of Managers, Tuesday, 15th October, were elected the following Standing Committees:

Committee of Arrangements—Thomas Browning, *Treasurer* (Bank of America); Thomas C. Butler, *Agent;* Rev. L. P. Bayard, D.D., S. J. Beebe, C. N. S. Rowland.

Committee of Distribution—Thomas C. Butler, *Agent;* Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates—Floyd Smith, Rev. L. P. Bayard, D.D., Thomas Browning.

Committee on Stereotype Fund—Floyd Smith, Rev. L. P. Bayard, Thomas Browning, Thomas C. Butler.

A report of an examination of the plates owned by the Society is entered in full on the minutes.

The Committee on the Stereotype Plates met at the Deposi-

tory December 4, 1839. Present, Rev. L. P. Bayard, D.D., Floyd Smith and Thomas Browning, who, accompanied by the Agent, proceeded to an examination in the fireproof vault, found all apparently in excellent order and condition.

20 boxes containing the plates of the Folio Prayer Book.

20 boxes painted green and lettered "Megarey" 8vo Prayer Books.

10 boxes painted slate colour and lettered "Societies" 8vo Prayer Book.

7 boxes painted slate colour and lettered "Societies" 4vo Hymns, no Psalms belonging to this Edition, the Megarey being used for it.

7 boxes plain 18mo Prayer Books and one box with the plates across the page.

15 boxes plain, and being the recently purchased Bible plates.

22 boxes plain (intended to be painted when used) old plates.

7 boxes painted and lettered the Testament part of this edition.

7 boxes plain old Megarey Psalms.

6 boxes plain old 18mo Psalms.

In the basement room not yet put in order, several boxes in very bad condition, containing old plates and a number of broken empty boxes from which octavo and Megarey plates had been taken and transferred to new ones by the Agent. One box containing duplicate plates across the page, was in the Depository, a proof from five of which plates exhibited by the Agent, showed the very bad condition they were in and utterly unfit to print from. The Agent never having printed from these plates, had no previous knowledge of the bad usage they had received.

The Agent informed the committee that one set of the small Prayer Book plates was in the fireproof vault of the American Bible Society, where they had been placed when the two first editions were printed by Mr. Fanshaw.

All which is respectfully submitted.

Floyd Smith,
Thomas Browning,
L. P. Bayard,
Stereotype Commee.

New York, December 5, 1839.

On examination are found 11 boxes of the Society's old Psalms and Hymns of pages 305 to 512 *except* 2 boxes missing of plates number 369 to 384 and 481 to 496, and one or more pages over No. 512, enquiries for which have been made at the P. E. Press, without success.

At the meeting of April 14th, 1840, Mr. W. H. Bell was elected Secretary in place of Mr. W. H. Townsend, who was leaving the city.

Early in the year 1840, Mr. Jacob Schatzel,[1] a firm friend of the Society, departed this life. His own contributions had been generous, and he had secured large gifts from others. By his will he left a legacy of two thousand dollars to the Society, subject to a life interest of his widow. It was his intention that one-half of the income should be used for the purchase and distribution of large print Prayer Books and Bibles for the aged, and the other half for the general distribution. His widow with the same desire to benefit the Society as her husband had, and fearing that some legal complication might arise after her death, made an offer of immediate payment upon certain conditions. Upon them the Society took this action at their meeting on August 11, 1840:

The Revd. Dr. Wainwright presented the following preamble and resolutions respecting a bequest of the late Jacob Schatzel of two thousand dollars to the Auxiliary New York Bible and Common Prayer Book Society.

Whereas, This Board has received information that by the will of the late Jacob Schatzel of this City, the sum of two thousand dollars was bequeathed to the New York Auxiliary Bible and Common Prayer Book Society, to be paid after the decease of his widow, and whereas, the said widow, anxious that the pious intentions of her husband should be fully carried out, and fearing that impediments may hereafter be thrown in the way of the payment of the legacy in consequence of the above mentioned Society having been merged in the New York Bible and Common Prayer Book Society, has generously offered

1. There appears to be no uniformity in the spelling of this name—It is Schatzel or Shatzel.

to make an immediate donation of an equivalent sum to this Society on certain conditions;

Therefore, Resolved, That this Board will accept the donation, and does hereby bind itself to full compliance with these conditions, viz., that the said sum of two thousand dollars shall constitute a permanent fund of the Society to be donominated "The Schatzel Fund," the income arising from it alone to be employed in the purchase of Bibles and Books of Common Prayer for gratuitous distribution, one-half of said income being yearly appropriated to the purchase of large Bibles and Prayer Books of the octavo size as donations for aged persons; and further, that upon these books so to be distributed there shall always be stamped in legible characters, the following inscription, "A donation from the Schatzel Fund."

Resolved, That the Board entertains a grateful remembrance of the pious liberality of the late Jacob Schatzel, and renders devout thanks to that Holy Spirit by which he was prompted to so munificent an act.

Resolved, That a copy of these resolutions, duly attested, be sent to Mrs. Schatzel, and at the same time that the thanks of the Board be presented to her for her disinterested liberality in carrying into effect her late husband's pious intentions.

The same having been duly considered, were unanimously adopted.

A resolution was also passed that a committee of five be appointed to wait upon Mrs. Schatzel to-morrow morning at half-past eight o'clock to present said preamble and resolutions and to receive from her said donation. The Rev. Dr. Wainwright, Rev. Mr. Higby, Messrs. Butler, Browning and Alstyne were appointed said committee, and the Vice President, Floyd Smith, was also added to the committee.

Adjourned.

FLOYD SMITH, Presiding Vice President.

Attest: JOHN ALSTYNE, Secy. pro tem.

(Folio 91.)

In his annual address Bishop Onderdonk makes this reference to the Schatzel legacy:

"It is proper that I here make grateful record of an instance of munificence to the Bible and Common Prayer Book

Society of which our public prints have given you information. The late pious and excellent Mr. Jacob Schatzel of this city, in life a pattern of liberality, bequeathed a legacy to that Society of $2,000, as a permanent fund, to be paid at the death of his widow. Circumstances, however, justifying a fear that technical difficulties might arise to the payment of the legacy at the time assigned, that worthy lady has presented an equal amount to the Society in consideration of its waving all claims under her will."

In the same address he makes this allusion to the "Press," which had been founded with such exalted hopes for permanence, utility and profit for the Church.

"Few enterprises of that period failed to feel the effects of the panic of 1837, and many like the Press were unable to survive.

"As the late Protestant Episcopal Press was frequently mentioned in Episcopal addresses it is proper that I here record the dissolution of that institution under circumstances of embarrassment, arising out of defect of patronage. Our excellent paper, however, *The Churchman,* which had belonged to it, was saved by individual enterprise and liberality, from being involved in the pecuniary perplexities of the Press, and is still continuing its career of high and extensive usefulness, with I am happy to say, the obviously increasing approbation and confidence of the community."[1]

In the matter of the Schatzel fund, on August 18, 1840, the following resolution was offered by Mr. Smith, adopted by the Board, and by it directed to be added to the fourth section of Article II. of the By-Laws entitled "Of the Funds."

Section 4. That the Schatzel Fund shall be permanently invested in Bond and Mortgage upon the direction and in the name of a Committee consisting of the senior Lay Vice President, the Treasurer and Agent, the income of which shall alone be employed in the purchase of Bibles and Books of Common Prayer for gratuitous distribution, one-half of which shall be of large

1. Journal Diocese of New York, 1840. p. 52.

octavo size, suitable for aged persons, and shall be stamped with this inscription, "A donation from the Schatzel Fund."

The second section of the second article entitled "Of the Funds" was by resolution amended as follows, viz. Striking out the word "two" in the first line and inserting the word "three." Striking out the word "and" and inserting the words "and the Schatzel" in the last line between the words disposable and fund, so that the article as amended will read as follows, viz.:

Section 2. There shall be *three* funds of the Society, the Stereotype, the Disposable, and the *Schatzel Fund*.

It seems strange to find the only mention made in the Report of 1840 of this legacy is in the Treasurer's account. The probable reason being that the Bishop had so publicly announced it. Otherwise the Report is one in which there is calm confidence in the response that their fellow Churchmen will make to the presentation of the needs and opportunities of the Society.

Schatzel Fund.

Dr.

1840, Sept'r 2. To cash invested on Bond and Mortgage at an interest of 7 per cent., payable semi-annually $2,000 00

Cr.

1840, August 13. By cash received, being the amount of a Legacy left by the late Jacob Schatzel, to be invested on Bond and Mortgage, the Interest of which one-half to purchase the 8vo. Bible and Prayer Book, for gratuitous distribution to aged persons, the other half for the usual distributions. $2,000 00

1840. Anniversary Celebration.

The New York Bible and Common Prayer Book Society held its Anniversary Celebration in conjunction with the New York Protestant Episcopal Tract Society, and the New York Education and Missionary Society, in St. George's Church, in the City of New York, on Wednesday evening, September 30.

The Right Rev. Bishop Onderdonk, President, in the Chair.

The meeting was opened by prayer and singing part of the 93d Psalm.[1]

The Rev. Lot Jones, of the Church of the Epiphany, read the fourth Annual Report, under the new organization of the Society, being the thirty-second Consecutive Report. The Rev. Richard Cox, Rector of St. John's Church, Troy, in moving the following resolutions, addressed the meeting in behalf of the objects of the Society:

Resolved, That the distribution of the Bible and Common Prayer Book is a work in which every Churchman should individually engage.

Resolved, That the report just read be referred to the Board of Managers for printing and distribution.

A collection was made in aid of the funds of the Society, amounting to $57.76.

The exercises of the evening were concluded by singing a part of the 25th Hymn ("I love thy kingdom, Lord") and Prayer and the Benediction of the Bishop.

The venerable Bishop Chase of Illinois, together with several of the clergy of the Diocese in attendance on the Convention were present.

Wm. H. Bell, Secretary of the Joint Meeting.

At an Annual Meeting of the Society held at St. John's Chapel School Room on Thursday evening, October 8th, at 7 o'clock, Thomas C. Butler in the Chair, William H. Bell, Secretary, the meeting proceeded to the election, by ballot, of Officers and Managers for the ensuing year, which together with the President and Life Managers, ex-officio, form the Board as per list appended.

On motion duly made and seconded, it was resolved that a Committee of three be appointed with full power to memorialize the Legislature for an act of Incorporation of the Society. The committee appointed by the Chair were John W. Mitchell, Frederick De Peyster, and William H. Bell.

There being no other business, the meeting adjourned.

Wm. H. Bell, Secretary.

1. Selection 93, From the cxv. Psalm of David,

"Lord not to us, we claim no share,
But to thy sacred name
Give glory for thy mercy's sake,
And truth's eternal fame."

OFFICERS.

Right Rev. B. T. Onderdonk, D.D., President, ex-officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Lewis P. Bayard, D.D., 2d Vice President.
Rev. Benjamin I. Haight, 3d Vice President.
Rev. Jonathan M. Wainwright, D.D., 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
Alexander L. McDonald, Corresponding Secretary.
William H. Bell, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers:—Rev. Samuel Seabury, D.D., Rev. Hugh Smith, D.D., Rev. Lot Jones, Rev. Joseph H. Price, Rev. Edward Y. Higbee, Rev. Lewis P. W. Balch, Rev. Anthony Tenbroeck, J. D. Fitch, M.D., G. A. Sabine, M.D., Frederick De Peyster, William Duncan, William M. Benjamin, John Alstyne, Theron Wilber, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, Frederick S. Winston, J. B. Herrick.

STANDING COMMITTEES.

Committee of Arrangement:—Thomas Browning, Thomas C. Butler, Rev. J. H. Price, C. N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas Browning, and Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas Browning, and Thomas C. Butler.

At the meeting of October 13, 1840, to a question put by the Rev. Mr. Higbee whether the Society under the 1st Article of its constitution, was authorized to distribute the New Testament separate from the Old, the President replied, that it has been practiced by the old Society for thirty years past; was the practice of the Church societies in England, and was sanctioned by

the Church itself, referring the reverend gentleman to the ordination service. Still it was a question entitled to some consideration. After some discussion, in which several members of the Board participated, it was, on motion of the Rev. Mr. Balch,

Resolved, That the propriety of distributing the New Testament separate from the Old be referred to the Committee of Distribution, with the addition of the Rev. Messrs. Higbee and Price, to report thereon at the next meeting of this Board.

1840.

Fourth Annual Report—Being the Thirty-Second Consecutive Report.

With undiminished interest in the noble work for which the "New-York Bible and Common Prayer Book Society" was organized, the Board of Managers present this their Fourth Annual Report, being the thirty-second from the Church in this Diocese. They would devoutly acknowledge the kind hand of their heavenly Father in the great benefits which this Society has been instrumental in conferring. Their hearts have been animated with the sure conviction, that in no way can the distinguishing blessings of our holy religion be more effectually diffused than by furnishing the destitute in every land with that volume which contains the revealed will of Jehovah, and points out to erring man the way to eternal life. This sword of the Spirit, the great weapon in the spiritual conflict, they would fain make the daily companion of all their fellow creatures. By its side they would ever place that admirable formulary of devotion, the Book of Common Prayer. Supplied with these, the Christian may be instructed in every part of his duty, and with the assembled congregation unite his heart and voice in the humblest confession of sin, and the most exalted terms of praise and adoration.

To this subject, however, they can only incidentally allude, nor will more be necessary after the lucid and satisfactory statements contained in former reports. Their immediate object is to recount the leading particulars connected with the operations of the past year, and to derive from the review incentives to more vigorous and efficient exertions in the future. Would that they could say, "The course of the Society has been decidedly onward; each successive year has been in advance of the preceding." Much as

they desire such a result and thankful as they feel for the great good which has unquestionably been accomplished, they fear there is too much reason for the assertion that the cause to which they are devoted has not received that support and encouragement that the acknowledged importance demands. Since the last anniversary there have been printed 6,000 Prayer-Books, 500 Psalms and Hymns, and 1,650 Bibles; purchased 2,020 Prayer Books, 5 Bibles and 380 Psalms and Hymns, making a total of 10,555 volumes added to the Depository; being 445 less than the previous year.

The sales and gratuitous distribution during the same period have been 909 Bibles, 982 Testaments, 467 octavo, quarto, and folio Prayer Books, 7,919 18mo, and 301 Psalms and Hymns. Total, 10,578 volumes. In 1839, 11,070 volumes. They have been distributed in twenty different states, the several territories, in the army and navy, and in Texas.

The receipts for the past year have been as follows:

		Last Year.
Collections in City Churches.....	$630 66	$720 17
Do in the Diocese out of the City.		
Do in Western New York,		
Do in Distant Churches	335 30	394 16
Auxiliary Society	15 00	
Donations	321 79	413 75
Annual Subscribers	414 00	452 50
Life Members	190 00	225 00
Sales	1,594 42	1,697 73
	$2,909 51	$3,093 00

Being $400 less than the previous year.

The amount of stereotype plates has been increased by the addition of plates of the Bible, and 12mo Prayer-Book. The present value of the plates owned by the Society is estimated at $5,310. Great economy has been evinced in all the business arrangements and not a bill against the Society remains unpaid; though to accomplish that desirable object the officers made the necessary advances.

The 18mo Prayer-Books are nearly out of print.

To meet these deficiencies additional funds will be needed. Though this Society is an institution of the Diocese of New York,

it will be perceived from the statements now made that its benevolence is not limited by any ecclesiastical or geographical boundaries.

The Board of Managers will cheerfully, if the means are provided, and Providence shall open the way, extend its benign influence to every section of the world. Wherever the banner of our country may wave, we would that it should be the herald of treasures more valuable than earthly products or the achievements of mere human ingenuity; especially would we rejoice in supplying all our missionaries with copies of the Word of God and the Book of Common Prayer for all the destitute within the sphere of their influence. Let the claims of this Society be fully met, and no call for our publications shall be ever unheeded.

We would appeal to every member of our communion, and ask him in the name of that Master whom we profess to serve, whether he has contributed to the efficiency of this Society according to the ability with which he is endowed and the means of usefulness at his command. What more delightful employment than to aid in enlightening and blessing mankind.

However great may be the claims of other benevolent institutions, can the Churchman refuse to this the benefit of his prayers and pecuniary support? It is associated with all that he most highly values, and if sustained with becoming zeal and energy will present a most formidable barrier to sin's wide-spreading desolation.

The field for the operations is immense. The signs of the times clearly indicate that the field is already white for the harvest. Within the limits of this city several thousand volumes might profitably be distributed every year. In view of the vast work to be accomplished, we have hardly commenced our career. Our points of observation have been few and far between, yet we have seen enough to convince us of the necessity of quickening our diligence and devoting our best energies to the advancement of this glorious object. It has the sanction and prayers of those who with far-reaching eye and elevated faith have surveyed the near and the remote, and seen and felt the wants of humanity. It addresses us as men and as Christians, and solicits our compassionate regard in behalf of those who are our brethren according to the flesh, and for whom the Saviour died. Let it receive the free-will offerings and hearty co-operation of all the

members of our Church, and each returning year will furnish new evidence that our labour of love has not been in vain.

At the meeting of February 9, 1841, it was

Resolved, That this Society will be prepared to stereotype and publish an edition of the Book of Common Prayer in the German language, whenever the committee appointed by the General Convention of the Church shall furnish it with an authorized copy of the same, and that a copy of this resolution be sent to the chairman of that committee. (Folio 104.)

Early in March of the same year, Bishop Doane sent the manuscript of a German version of the Book of Common Prayer. This was submitted to the Rev. Dr. Christian F. Crusé of the General Theological Seminary and the Rev. Dr. Adolph Frost of Shrewsbury for their comments and corrections before formally adopting and printing.

A German congregation had been established in the city of New York in 1837, but had not received the support of their brethren which had been expected. It was still in existence, but waiting patiently the issue of a complete Prayer Book. Several members of the Society were their staunch friends.

On June 8, 1841, the action upon the application for Incorporation is thus stated:

Mr. Mitchell, from the committee appointed at the last anniversary meeting to apply to the legislature for an act of incorporation, reported the following act, to wit:

AN ACT TO INCORPORATE THE NEW YORK BIBLE AND COMMON PRAYER SOCIETY.

Passed April 21st, 1841.

The People of New York represented in Senate and Assembly do enact as follows:

1. Benjamin T. Onderdonk, William Berrian, Benjamin I. Haight, J. M. Wainwright, Floyd Smith, William E. Dunscomb, C. N. S. Rowland, W. H. Hobart, M.D., Alexander L. McDonald, William H. Bell, Thomas Browning, Thomas C. Butler, Samuel Seabury, Hugh Smith, Lot Jones, Joseph H. Price, Edward Y. Higbee, Lewis P. W. Balch, Anthony Ten Broeck, J. D. Carder, Charles Jones, J. D. Fitch, G. A. Sabine, Frederick De Peyster, William M. Benjamin, Murray Hoffman, W. T.

Pinckney, John Alstyne, Theron Wilbur, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, William A. Duncan, J. B. Herrick, and Benjamin Loder, and such others as shall be associated with them, shall be and they are hereby constituted a body corporate by the name of "The New York Bible and Common Prayer Book Society" for the distribution of the Bible and Book of Common Prayer.

2. The management of the affairs and concerns of the said Society, when the Society is not in session, shall be conducted by a board of officers and managers to be from time to time appointed by the said Society. The individuals named in the first section of this act shall be the managers of the corporation and shall continue in office until a new election by the Society.

3. For the object designated in this act generally or for any purpose connected with such object, the said corporation shall have power from time to time to purchase, take and hold real and personal estate, and to sell, lease and otherwise dispose of the same, provided the aggregate clear annual value of such estate shall not exceed ten thousand dollars.

4. The corporation hereby created shall possess the powers and be subject to the restrictions and provisions contained in the third title of the eighteenth chapter of the Revised Statutes.

5. The legislature may at any time amend or repeal this act.

6. This act shall take effect immediately.

State of New York,
Secretary's Office.

I have compared the preceding with an original act of the legislature of this State on file in this office and do certify that the same is a correct transcript therefrom and of the whole of said original.

Signed, ARCHD. CAMPBELL, Dep. Secretary.

Albany, April 22, 1841.

Which said report and act were accepted and the whole matter referred back to the same committee for further action, and to report to this Board at its next meeting such measures as they may deem expedient to be adopted in relation thereto.

Adjourned. WM. H. BELL, Secy.

(Folio 107.)

At the meeting of September 24, 1841, the committee to whom was referred the act of Incorporation recently passed by the Legislature of the State of New York, with directions to report measures in relation thereto expedient to be adopted by the Society. Respectfully recommend that the same individuals named in said act be requested by special notice to attend a meeting on the Thursday in the last week in October next (28th) at the Sunday School Room of St. John's Chapel at 7 P. M., to take into consideration the provisions of said act in order to organize and proceed to business under the same.

The committee further recommend for adoption at such meeting the following resolution and ordinance:

1. Resolved, That this Society do hereby accept the act of incorporation and franchises thereby granted.

2. Resolved, That the following Bye-Laws be the Bye-Laws for the government of the Board of Managers and for the ordering of the business of the Society, subject to such alterations and amendments as may be hereafter made by the Society or by the Board of Managers.

ORDINANCE

This Society shall be composed of the Bishop of the Diocese of New York as President *ex officio;* of all clergymen canonically connected with said Diocese; and of such other persons members of the Protestant Episcopal Church in the Diocese of New York as shall within twelve months next preceding any meeting which they may attend, have subscribed and paid to the funds; together with the life members and patrons of the New York Bible and Common Prayer Book Society established in 1809, the Auxiliary New York Bible and Common Prayer Book Society incorporated in 1817, and the New York Bible and Common Prayer Book Society, re-established in 1837: it being understood that such life members and patrons shall be entitled to all the privileges, in respect to receiving Bibles and Common Prayer Books, which were secured to them by the said Societies respectively. Members of Bible and Common Prayer Book Societies, auxiliary to this, shall also be members of this Society, as also the officers and managers, directors or trustees of any Society or Association within this Diocese having among its objects the distribution of the Bible and the Book

of Common Prayer; *Provided,* that such Auxiliary Societies and Associations shall have contributed to the funds of this Society within twelve months next preceding any meeting thereof.

II.

When the Society is not in session, its business shall be entrusted to a Board of Managers, consisting of the Bishop of the Diocese as President *ex officio*, and of four clerical and four lay Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer and Agent, and twenty-four clerical and lay managers, making in all thirty-seven.

The above named officers of the Society shall sustain the same relation to the Board of Managers. In order to form a quorum for the transaction of the business of the Board there must be present at least one clergyman and one layman.

III.

The above named officers and managers except the President, shall be elected at an annual meeting of the Society in the City of New York, on the Thursday of the week next preceding the annual convention of the diocese, by a plurality of votes, taken by ballot; *provided,* that until there be an election of the full complement of officers and managers, those last elected shall be continued in office; *and provided further*, that all vacancies occuring in the Board may be supplied by the Board.

In all cases of election by the Society or Board, the person elected shall be forthwith notified thereof by the Secretary of the meeting at which he was elected, and unless his acceptance is signified to the said Secretary or the Board within one month after his election, his station shall be considered vacant, and a new election had by the Board to supply the same. The anniversary celebration of the Society shall be held on the evening of the first day of the meeting of the annual convention of the diocese, and at the place of the meeting of such convention, or at such other time and place as the Board of Managers may appoint: when the said Board shall make report of their proceedings for the past year, on which the members of the Society then present shall be competent to take any action. Special meetings of the Society may at any time be called by the Board of Managers.

IV.

The Board of Managers shall have the power of passing any bye-laws and resolutions for its own government and for the due ordering of the business of the Society; provided the same be not inconsistent with these ordinances, with any acts of the Society, or with the laws of the State. They shall also have power in the name of the Society to purchase and hold such real and personal estate as may be permitted by the Charter, and to cause to be made and use a common seal for the corporation.

V.

This ordinance may be altered at any meeting of the Society at which there are present at least three clerical and three lay members; provided, that the proposed alteration has the approbation of a majority of the clerical and a majority of the lay members present; and also of the Bishop of the Diocese; and provided further, that if the Episcopate of the Diocese be vacant, two-thirds of the clerical members present approve of the proposed alteration. (Folio 111.)

Owing to the death of the Rev. Lewis P. Bayard, Bishop Onderdonk issued a letter on December 22, 1840, calling for a joint meeting of the Standing Committee of the General Theological Seminary, the Executive Committee of the General Protestant Episcopal Sunday School Union, and the Trustees and Managers of the following institutions, etc.:

The Protestant Episcopal Society for Promoting Learning, the Protestant Episcopal Public School, the New York Bible and Common Prayer Book Society, the Protestant Episcopal Tract Society, the Education and Missionary Society of the Diocese of New York, and the New York Protestant Episcopal City Mission Society.

The meeting was duly held on the evening of December 28th, when suitable resolutions in memory of this distinguished clergyman were passed. (Folio 120.)

Dr. Bayard was the Second Vice President of the Society, and Rector of St. Clement's Church, New York. He died at sea on the passage from Beyrout to Malta.